

IMPROVEMENT ERA.

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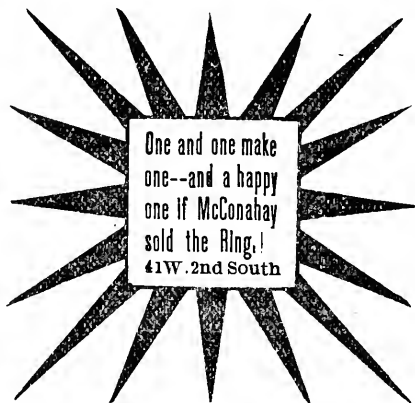
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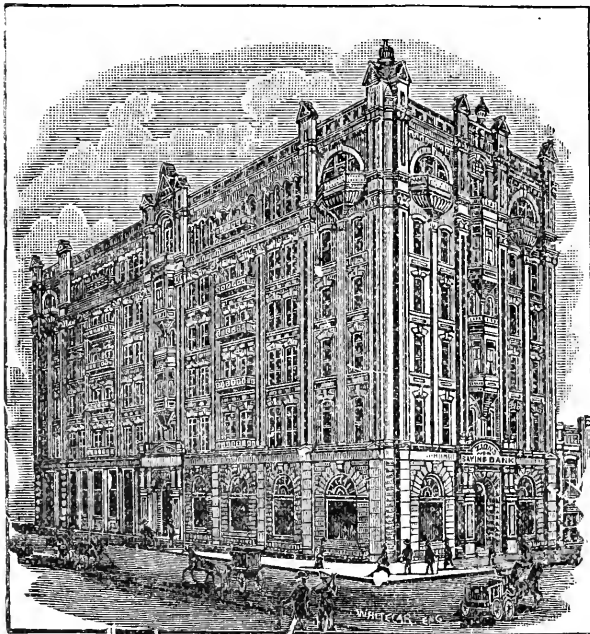
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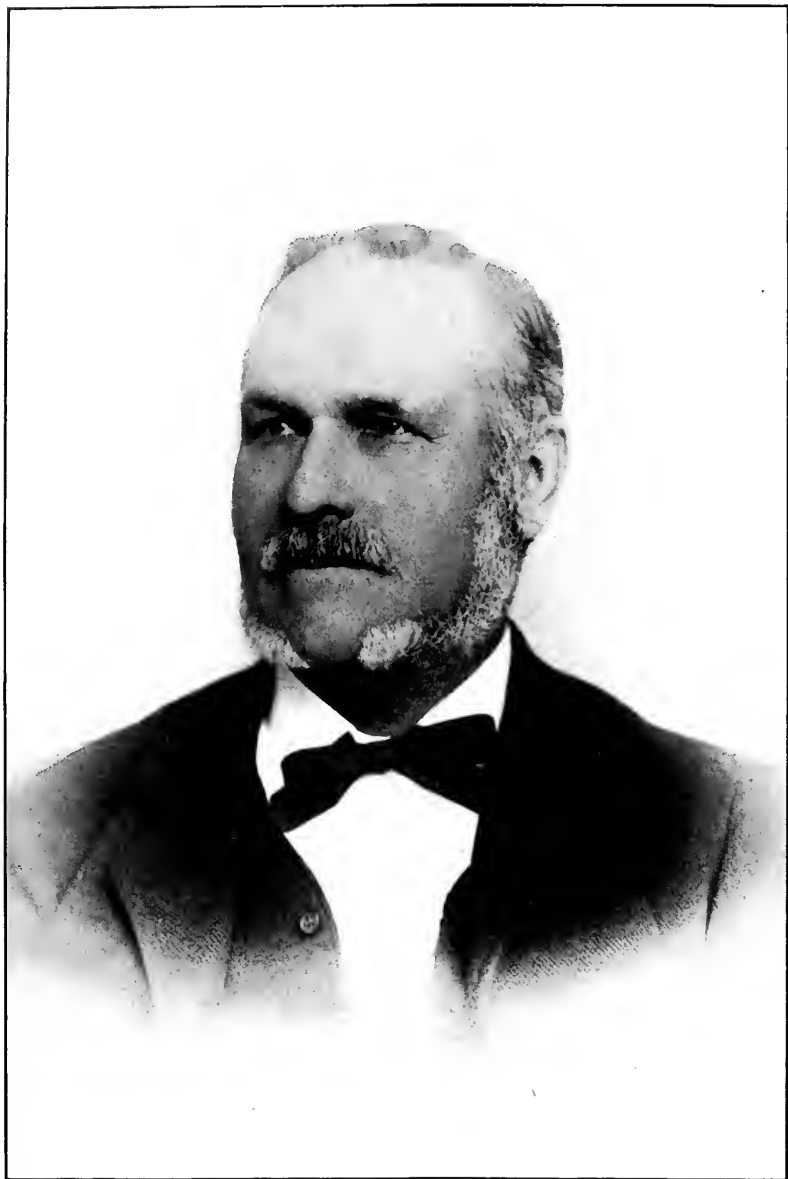
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JOHN JAQUES.

Born January 7, 1827; died June 1, 1900.

IMPROVEMENT ERA.

VOL. VII.

DECEMBER, 1903.

No. 2.

JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL
EXPERIMENT STATION, LOGAN, UTAH.

II.—THE PERSISTENCE OF MATTER AND FORCE.

It was believed by the philosophers of ancient and mediæval times, especially by those devoted to the study of alchemy, that it was possible through mystical powers, often of a supernatural order, to annihilate matter or to create it from nothing. Men with such powers transcended all known laws of nature, and became objects of fear, often of worship to the masses of mankind. Naturally enough, systems of religion became colored with philosophical doctrines of the times; and it was held to be a fundamental religious truth that God created the world from nothing. Certainly God could do what his creatures, the magicians, were able to do—that part of the reasoning was sound.

In support of this doctrine, attention was called to some of the experiences of daily life. A piece of coal is placed in a stove, and in a short time disappears—it is annihilated. From the clear air of a summer's day raindrops frequently start—created out of nothing.

Toward the end of the eighteenth century, facts and laws of

chemistry were discovered, which enabled scientists to follow in great detail the changes, visible or invisible, to which matter in its various forms is subject. Then it was shown that the coal placed in a stove unites with a portion of the air entering through the drafts, and becomes an invisible gas, but that, were this gas collected as it issues from the chimney, it would be found to contain a weight of the elements of the coal just equal to the weight of the coal used. In a similar manner it was shown that the rain-drops are formed from the water found in the air, as an invisible vapor. Numerous investigations on this subject were made by the most skillful experimenters of the age, all of which showed that it is absolutely impossible to create or destroy the smallest particle of matter, that the most man can do is to change the form in which it exists.

After this truth had been demonstrated, it was a necessary conclusion that matter is eternal, and that the quantity of matter in the universe cannot be diminished nor increased. This great generalization, known as the law of the Persistence of Matter or Mass, is the foundation stone of modern science. It began to find general acceptance among men about the time of Joseph Smith's birth, though most religious sects still hold that God, as the supreme ruler, is able at will to create matter from nothing. The establishment of this law marked also the final downfall of alchemy and other kindred, occult absurdities.

No doctrine taught by Joseph Smith is better understood by his followers than that matter in its elementary condition is eternal, and that it can neither be increased nor diminished. As early as May, 1833, the Prophet declared that "the elements are eternal,"* and in a sermon delivered in April, 1844, he said "Element had an existence from the time God had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning, and can have no end."†

It is thus evident that from the beginning of his work, Joseph Smith was in perfect harmony with the fundamental doctrine of

* *Doctrine and Covenants*, 93: 33.

† *The Contributor*, Vol. 4, p. 257.

science; and far in advance of the religious sects of the world, which are even at this time, slowly accepting the doctrine of the persistence of matter in a spiritual as well as in a material sense.

Of equal value as a fundamental principle of nature with the law of the persistence of matter is the law of the Persistence of Force or Energy.

A great variety of forces exist in nature. as, for instance, gravitation, electricity, chemical affinity, heat and light. These forces may all be made to do work; and energy, in fact, may be defined as the power of doing work. In early days these forces were supposed to be distinct and not convertible, one into the other, just as gold and silver, with our present knowledge, are distinct and not convertible into other elements.

As will be shown in the fourth paper of this series, students of light and heat began to demonstrate in the early part of the nineteenth century, that these two natural forces were different manifestations of one universal medium. This in turn led to the thought that possibly these forces, instead of being absolutely distinct, could be converted one into the other. This idea was confirmed in various experimental ways. Sir Humphrey Davy, about the end of the eighteenth century, rubbed together two pieces of ice until they were nearly melted. Precautions had been taken that no heat could be abstracted from the outside by the ice. The only tenable conclusion was that the energy expended in rubbing, had been converted into heat, which had melted the ice. About the same time Count Rumford, the distinguished American, was superintending the boring of a cannon at the arsenal at Munich, and was forcibly struck with the heating of the iron due to this process. He, like Davy, believed that the energy of the boring instruments had been converted into the heat.*

From 1843 to 1849, Dr. Joule of Manchester, England, published the results of experiments on the relation between mechanical energy and heat. Dr. Joule attached a fixed weight to a string which was passed over a pulley, while the other end was connected with paddles moving in water. As the weight descended, the pad-

**The Conservation of Heat*—Stewart, pp. 38, 39.

dles were caused to revolve; and it was observed that as the weight fell, and the paddles revolved, the water became warmer and warmer. Dr. Joule found further that for each foot of fall, the same amount of heat energy was given to the water. In fact, he determined that when a pound weight falls seven hundred and seventy two feet it gives out energy enough to raise the temperature of one pound of water one degree Fahrenheit.* This experiment, frequently repeated, gave the same result and established largely the law of the convertibility of energy.

About the same time, it was shown that light can be converted into heat; and later it was proved that electricity may be changed into heat or light. In all these cases it was found that the amount of energy changed was exactly equal to the amount of energy produced. Thus, by countless experiments, it was finally determined that energy is indestructible; that when any form of energy disappears, it reappears immediately in another form. This is the law of the persistence of force or energy. In more recent days, it has been suggested that all known forces are variations of a great universal force, which may or may not be known. The very nature of force or energy is not understood. In the language of Spencer, "By the persistence of force, we really mean the persistence of some cause which transcends our knowledge and conception." †

It need hardly be explained that energy cannot exist independently of matter; and that the law of the persistence of matter is necessary for the existence of the law of persistence of force.

Joseph Smith was not a scientist; and he made no pretense of solving the scientific questions of this day. The discussion relative to the convertibility of various forms of energy was in all probability not known to him. Still, in his writings is found a doctrine which in all respects resembles that of the conservation of energy.

It will be shown in the fourth paper of this series that Joseph Smith taught, and the Church now teaches, that all space is filled with a subtle, though material substance of wonderful properties, by which all natural phenomena are controlled. This substance is

**The Conservation of Energy*—Stewart, pp. 44, 45. *Recent Advances in Physical Science*—Tait pp. 63, 65.

† *First Principles*, Spencer, 4th ed., p. 200.

known as the Holy Spirit. Its most important characteristic is intelligence. "Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form and size. It is because each acts in the most perfect unison with all the rest that the whole is considered one Holy Spirit."* "Its inherent properties embrace all the attributes of intelligence."†

The property of intelligence is to the Holy Spirit what energy is to the gross material of our senses. In one of the generally accepted works of the Church, the energy of nature is actually said to be the workings of the Holy Spirit. The passage follows:

"Man observes a universal energy in nature—organization and disorganization succeed each other—the thunders roll through the heavens; the earth trembles and becomes broken by earthquakes; fires consume cities and forests; the waters accumulate, flow over their usual bounds, and cause destruction of life and property; the worlds perform their revolutions in space with a velocity and power incomprehensible to man, and he, covered with a veil of darkness, calls this universal energy, God, when it is the workings of his Spirit, the obedient agent of his power, the wonder-working and life-giving principle in all nature."‡

The intelligence or energy possessed by the Holy Spirit was declared by Joseph Smith in May, 1833, to be eternal: "Intelligence, or the light of truth, was not created or made, neither indeed can be."§ In the sermon already referred to, the Prophet said, "The intelligence of spirits had no beginning, neither will it have an end."

These quotations show clearly that Joseph Smith taught the doctrine that the energy of the universe can in nowise be increased or diminished, though, as will be shown in a later paper, it may manifest itself in various forms.

The great Latter-day prophet is thus shown to be in harmony with the second fundamental law of science. It is not a valid objection to this conclusion to say that Joseph Smith did not use the accepted terms of science. Words stand only for ideas; the ideas

* *Absurdities of Immaterialism*, O. Pratt, ed. of 1849, p. 25.

† *Key to Theology*, P. P. Pratt, 5th ed., p. 40.

‡ *Compendium*, Richards and Little, 3rd ed., p. 150.

§ *Doctrine and Covenants*, 93:29.

are essential. The nomenclature of a science is often different in different lands, and is often changed as knowledge grows.

It is hardly correct to say that he was in harmony with the law; the law as stated by the world of science was rather in harmony with him. Be it observed that Joseph Smith enunciated the principle of the conservation of the energy, or intelligence as he called it, of the universe, in May, 1833, ten years before Dr. Joule published his famous papers on energy relations, and fifteen or twenty years before the doctrine was clearly understood and generally accepted by the learned of the world. Let it also be remembered that the unlearned boy from the backwoods of New York state, taught with the conviction of absolute certainty that the doctrine was true, for God had revealed it to him.

If God did not reveal it to him, where did he learn it, and whence came the courage to teach it as an eternal truth?

(TO BE CONTINUED).

NEVER DESPAIR.

Behind the clouds the sky is blue,
Tomorrow may be fair:
Never despair! but, if you do,
Work on in your despair.

The needle to the pole points true
For dauntless men who dare:
Never despair! but, if you do,
Work on in your despair.

Though fate no roses flings, but rue,
And a thorny crown you wear:
Never despair! but, if you do,
Work on in your despair.—*Selected.*

A COLLECT FOR THANKSGIVING DAY.

BY EDWIN MARKHAM, AUTHOR OF "THE MAN WITH THE HOE," "LINCOLN, AND OTHER POEMS," ETC.

(Reprinted in the ERA by special permission of the author.)

[A recent critic says of Mr. Markham's verse: "One of its distinctive features is its breadth of range. This gives it greatness—a greatness unknown to singers of the flowery way. He breaks open the secret of the poppy; he feels the pain in the bent back of labor; he goes down to the dim places of the dead; he reaches in heart-warm prayers to the Father of Life."]

I thank thee, Father, for this sky,
Wherein thy little sparrows fly;
For unseen hands that build and break
The cloud-pavilions for my sake,—
This fleeting beauty, high and wild,
Toward which I wonder, as a child.

I thank thee for the strengthening hills,
That give bright spirit to the rills;
For blue peaks soaring up apart,
To send down music on the heart;
For tree-tops wavering soft and high,
Writing their peace against the sky;
For forest farings that have been;
For this Fall rain that shuts me in,
Giving to my low little roof
The sense of home, secure, aloof.

IMPROVEMENT ERA.

And thanks for morning's stir and light,
And for the folding hush of night;
For those high deities that spread
The star-filled chasm overhead;
For elfin chemistries that yield
The green fires of the April field;
For all the foam and surge of bloom;
For leaves gone glorious to their doom,—
All the wild loveliness that can
Touch the immortal in a man.

Father of Life, I thank thee, too,
For old acquaintance, near and true,—
For friends who came into my day
And took the loneliness away;
For faith that held on to the last;
For all sweet memories of the past,—
Dear memories of my dead that send
Long thoughts of life, and of life's end,—
That make me know the light conceals
A deeper world than it reveals.

THE DISCIPLINE OF MISSIONARY LIFE.

BY ELDER HENRY W. NAISBITT.

It is a recognized fact that "Mormonism" is silently but surely creating a type of manhood differing in its characteristics from the average, or from the product of other institutions; but probably the reasons are not always segregated, analyzed, nor comprehended.

Missionaries in the Church may be numbered by the tens of thousands, but many of these are insensible to the silent forces which by friction have made them what they are. Travel, observation, contact with men, and interchange of ideas, rub off angularities, tone down local influences, liberalize the judgment, and clear away debris which is the result of isolation, and probably position, in life.

This discipline, as it appears to the writer, consists of three grades, varying somewhat in intensity and ardor, perchance, but unitedly operating for that developement which character, usefulness, and manhood glorify. These subjects are culled from widely separated localities and professions, not necessarily from recognized talent of premature activity; but, as the lapidary looking upon the rough crude stone, knows that there is a gem enshrined within, so the Master, or the Priesthood, sees in the inner soul the possibilities of culture, that destined glow and brilliancy which proves the humblest willing student to be a child of God with hidden divinity only awaiting discipline to develop all that is implied in this.

Moral discipline, mental discipline, and spiritual discipline, constitute the trinity of forces which, adapted to man and fostered by combination of providential intention, work out the problem of exaltation to eternal life.

The missionary in the world is compelled to study himself.

His weak points assume a prominence unknown before, prior in attention to the requisites of his profession, are felt with an intensity which compels personal humiliation and untold regrets. The need of self restraint, curbing and redirecting thought and aspirations, forces itself upon him. Mental dogmatism becomes mellowed; subjugation of the animal nature is found to be a wonderful factor in life, not as example alone, but as a means to an end. Things once loved are now hated; things once deemed of little consequence are now seen to possess importance; purity of thought, directness of speech, an exemplary life are found to be inseparable characteristics from a teacher's life. He becomes self-judged; weak spots are doubly guarded; conversation is as "yea and nay," so realizing that he (personally) is "the observed of all observers;" moral restraint sees that in men generally there are elements of good, of thought, yet evil and ignorance may appear to be rampant to his growing and closer observation; so, he is not a drunkard, nor licentious; he cannot equivocate, he must be honest; not boisterous, not contentious, but, as a toiler in the field of human life, he sows "the good seed of the Kingdom." He believes in brotherhood, and exemplifies that in deed of sacrifice, consideration, and "becomes all things to all men if haply he may save some."

Mental discipline compels reading, study, reflection; his aim is to command the truth systematically, intelligently, and successfully. The opinions of other men are in a sense sacred, he is modest in corrections and assertions; he aims to "prove his point" without offense; all honest opinion is honored even when pointing out a more acceptable way; he is comprehending the force of education, the power of tradition, the influence of creeds. Systematic truth alone is seen to be effective; authority for and in its revelation is more and more a fundamental; he is not susceptible to mental inflation because of his words or work. He says, with accepted authority, "my doctrine is not mine;" and yet, to its propagation all the powers of his soul are consecrated. Reason, judgment, logic, scripture, rhetoric, eloquence as he is given utterance, are but the vehicles of his burning thought, his words of warning, and his call of men to God and truth. "The right word, at the right time, and in the right place," is his word of wisdom; not casting pearls before swine, he adapts himself to his hearers or audiences;

his message wells up in tones of entreaty, of thunder, or as the murmuring of a mountain rill, as the influence of the moment may determine. He is passive to that, and not the vendor of other men's wares, or even of his own, but he speaks as an oracle, as the mouthpiece of God, and not as the scribes.

He (the missionary) is under control; he is not his own; too precious for wanton waste are his fires—too important his message to be bandied around like the shuttlecock or battledoor of a child at play. Religious light, doctrine, truth are not made common: they are asserted with dignity, explained with modesty, delivered without compromise, commanding respect as the oracles of God.

Clear; ringing, decisive, earnest, no man disputes his sincerity, or fails, if listening long, to discern order, unity, and power, in his testimony: it pierces to the marrow, it converts the soul; and, when men fail to receive it, (because of its inherent divinity and worth) it carries with it a measure of conviction which will bear fruit in this probation or in the world to come.

Spiritual discipline is a necessary concomitant of missionary life. As a herald to the nations, a messenger of God, and a servant of Jesus Christ, the missionary learns the wonderful secret of spiritual strength. He has food to eat that the world knows not of; he has access to the garden of the Gods, to the larder whence all nutrition comes. There is manna from heaven, a transmission of spiritual life, health and vigor; hence, the missionary is a man of faith, of prayer, of spiritual communion. Light comes to him, truth comes to him, inspiration comes to him. Through the influence of the Holy Ghost, he has become sanctified "bearing this treasure in earthen vessels that the excellency of the power may be of God and not of man."

Ah, brethren, you and I have, in long experience, felt and blest these triune forces of a loving Father's hand. As we have been passive or resistant to them, so has been our progress, such our growth. They have worked in and with us; they have made us what we are; whatever we may have had revealed to us, of man or the purpose and ultimatum of his creation, of God and godliness, of the gospel and its power, of the Priesthood, its prerogatives and work, it has come to us through the spirit of revelation which has shown to us ourselves, has educated our powers, and has established our confi-

dence in the divine order of the inherent discipline of missionary life. It came to us with the grasp of a giant, but with the gentleness of a child—with the breath of spring which penetrates all the upper interstices of mother earth, warming the roots, quickening the life into bud and bloom and fruit (a trinity of effect). So, you men of experience in the Church know that “the foundation of God standeth sure.” He has worked in you to will and to do his good pleasure.

Your sons have felt the power of this discipline in the missionary field, alike with you. I have been with them, worked with them, watched over them, seen them become sensitive to the genial influences which come from above—seen them blossom, and fruit, and ripen in the attributes of ennobled life. Your generations after you will feel the same fruition, endure the same discipline, enjoy the same blessings, and work for the same ends. See to it, do, through preparation, that they are equipped with the qualities now needed in this enlarging field. There is room for all their energy, whether at home or abroad; room for men who shall be invincible—qualified to cope with infidelity, sectarian error, with shams secular and religious, with antiquated creeds, new vagaries of human ignorance, and the ravings of untruthful credulity.

The Church is a compact, divinely appointed, missionary lever; it alone will guarantee, through its messengers and the gospel, the regeneration of our race. Good as semi-inspirational effort and organization may be in their best and highest moods, they can only “pale their ineffectual fires” when the servants of the Lord, in a mission-propaganda, present the truth as it is in Jesus Christ.

Round up your shoulders, brethren, whether at home or abroad, subject yourselves to these silent activities of moral, mental, and spiritual forces, so shall you hasten the fall of superstition and error, as Dagon fell before the ark of God.

FISHERMAN KNUTE'S CHRISTMAS GIFT.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," "MARCUS KING MORMON," "THE HIGHER LAW," ETC.

III.—CHARITY.

And now the winter had come—the cold, dark, northern winter. For three weeks the sun had not been seen; and, save the tinge of gray in the southern sky, each day at noon, there were no indications that there was a sun to shine upon the earth. The mountains stood in huge whiteness against the dark, blue sky. The sea, warmed by the ocean currents, was yet free from the Frost Giant, and rolled in dark, green billows into the fjord and onto the shore. The stars were out continuously, except when the snow clouds filled the sky. The northern lights wavered and streamed across the heavens in ever-varying forms and colors.

It was midday, yet lamps were gleaming from every house in the village. The hum of voices came through opening doors, and now and then men were heard shouting to each other. From the frozen lake, the merry laughter of small boys could be heard.

Ingeborg lived yet alone in the house under the steep cliffs just out of the village—and she was alone today also, alone as she had been for many days and nights before—that was nothing new or uncommon. She was also preparing for the Christmas holidays, and the fishermen's return. Sometimes the winter fishing is much the best, and this year it had been uncommonly good. So, practically all the male population of the village had been out on the sea. They were coming home for the holidays, and the women and boys, and what few men remained were all busy.

After busying herself around and in the house for a time,

Ingeborg drew her spinning wheel closer to the tall, square stove in the corner, placed more peat cakes on the fire, and supplying herself with plenty of wool began to spin. The big wooden clock, with long weights, ticked off the time in rhythm to the hum of the wheel. The pile of carded woolen rolls grew smaller, while the spools of thread became full.

Ingeborg had not been to Bergen yet, and Knute would never take her there, that was certain. A dozen times, during the short period of their married life, it had seemed that he would cease drinking, and become a man; but each time he had failed, until now it appeared that she must give up in despair. The home was needing repairs, the furniture was scant. Ofttimes, of late—but Knute did not know it—the wife had gone hungry to bed.

The beautiful, soul-inspiring faith of the spring day when they were married, had long since departed. The hope that had buoyed her up, time and time again, had been crushed. All had gone—life, the living life, hope, ambition, trust, assurance—all were beyond her grasp, and only love remained. Love was yet with her, burning stronger, firmer, purer than ever within her heart.

Tomorrow would be Christmas Eve. The wheaten cakes had been baked, and the raisin bread was ready—the kind that Knute liked. The ale was brewed. There would be plenty to eat when he came home. He had sent her fifty crowns from Lofoten, and she had laid in a good supply of food.

She worked at her wheel until late in the afternoon. Then she rested and took up her knitting. There were stockings for Knute, thick, heavy stockings for sea-work, and there were mittens also. She now finished the thumb end of a mitten, and then proceeded to ornament the wristband with a circle of blue silk which she brought from a box in a drawer. This pair must have been of special importance, because she held them up now and then to see the effect of her work.

The day passed, yet the men did not return. Neighbors came that evening and told her that the fishers would be home the next day.

The day before Christmas opened with a snow storm, with wind and piercing cold. Through the morning hours the storm raged, and there were poor prospects of a merry Christmas for the

fishermen. The dark was dense, and even the usual grayness at noon was not to be seen. In the afternoon the storm ceased, the wind subsided, and in a few hours the Aurora gleamed through the rifts in the clouds. Shortly afterwards most of the men came sailing into the harbor, but Knute was not with them. Ingeborg, with an unusually pale face, listened to the men's story.

Knute had stopped some distance up the fjord, to visit some friends, he had said, but none of the men was aware of anybody living at the place at this time of the year; but no amount of argument or remonstrance had availed with him. Stop he must, and stop he did! She need not worry, however, as he was able to take care of himself until morning, when he, no doubt, would come home.

So Knute didn't think enough of her to come home when the others did? she thought. But she would not judge him. Perhaps he was in a poor condition to come home. Yes! that was it. He did not wish to let her see him until he was sober and well over the effects of his sin. But—and the thought made her heart stand still for a moment—if he was in that condition, and had liquor with him, there would be danger. He might freeze to death. The men had said there was no one living now at Stonypoint where he had stopped. Why hadn't his comrades used force and compelled him to come home? He would die out there alone. If he went on shore, and found no one, he might drink, and freeze, and die!

Ingeborg closed the door—she had been looking out into the darkness after the departing men. The storm-clouds yet passed hurriedly over the sky. She warmed her hands by the stove. She shivered, not wholly with cold.

Stonypoint was but a few miles away, overland. Why should her husband be left to perish in the cold? If someone had but stayed with him—if she were only with him, he would be all right, for when she was with him, he was always sane and just. It was Christmas Eve—she was comfortable at home, and he—she couldn't bear the thought of it. She herself would go after him. Physical suffering would ease the suffering of the soul.

It would be better to go by water, perhaps, and get some one with her; but when she ran down to the boat house, she saw how impossible this was. The storm had driven floating ice into the fjord, and no small boat could make headway through it.

She sped back to the house, and with her lamp went up into the loft, coming down with a pair of long Norwegian *ski*, or snowshoes.

True, it had been some time since she had used them, but that would make little difference. She had often made long excursions on snow shoes, and this trip overland would not be hard.

Knute might come home while she was away. She would leave his supper on the table. It was Christmas eve, and it would not do for him to come home to a cheerless house.

She spread a white cloth on the table, and set it with her best chinaware. The slices of raisin-bread were many and large. She opened one of the doors in the stove and placed the coffee pot in a warm corner. She added more peat to the fire.

Then she sat down to think for a moment. Ah, yes, there were Knute's mittens—his Christmas present. If he came home while she was away, he must find them. Where should she place them? She had read of the American way of hanging up stockings on Christmas eve for the reception of presents, but that was usually done near larger open fireplaces in which wood and coal were burned—but, perhaps, by the stove would do—it was all play anyway—and Knute would be delighted—Knute always did like American ways.

So she drew a chair up to the stove, and hung the mittens with blue silk edging across the back. Then she pinned on them a paper which had written on it,

TO KNUTE,
FROM INGEBORG.
A MERRY CHRISTMAS.

Then she prepared for the journey by putting on heavy leg-gings, and a pair of socks over her shoes. Then an extra skirt and jacket, and a warm hood were gotten out. She saw that the foot-fastenings on the *ski* were intact. When all was ready, she poured out a cup of coffee, and with it ate a piece of cake. She did this mechanically, as she did not feel at all hungry or faint; but there was a something in her blood, something that gave her courage and determination, but which did not give color to cheek or lip.

Before going she would read her chapter and say her prayers. It was now about bed time anyway—she had often in her lonely

hours gone to bed as early in the evening as this. She reached for her Bible—the one given her on the day of her confirmation, and drew a chair up to the table. She opened to the thirteenth chapter of First Corinthians and read:

Though I speak with the tongues of men and angels, and have not *love*, [the Norwegian reads “love” for the English “charity”] I am become as sounding brass, or a tinkling cymbal. * * *

Love suffereth long, and is kind; *love* envieth not; *love* vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: * * *

And now abideth faith, hope, *love*, these three; but the greatest of these is *love*.

The reader laid the book with the open place downward on the table, then she slipped down by her chair and said her prayers.

A few moments later, she was out in the night, and struck out on the long shoes over the snow-covered hills which lay in the direction of Stonypoint. The wind came in from the sea, driving the waves and ice in against the shore with a fierce, grinding noise. The snow clouds covered the sky, and cut off even the dim light of the stars. In an hour, the storm was on again, black and cold and pitiless; yet Ingeborg moved on and on over the drifting snow, and further and further into the night.

* * * * *

About the hour of noon, Christmas day, Knute's boat was seen picking its way between the ice into the harbor. Some time before, some of the neighbors had discovered that Ingeborg had disappeared, and as soon as Knute landed he was informed of the fact.

“Oh, she's surely around somewhere,” said he. “At some of the neighbors', perchance.”

No; she was not in the village.

Knute hurried to his house and went rapidly through the

rooms; then his friends joined him, and a wider search was made. The storm yet came on in heavy squalls, and it was useless to go far. Knute was perfectly sober, in fact he had been in that condition for some time.

At night-fall the whole village was in the deepest distress and anxiety. All search was in vain. Knute went about with a pain in his heart, the like of which he had never yet felt. Was it possible that he should lose her, he thought, lose her, the sweetest, most precious woman on earth! Oh, no; that could not be—she would come back to him presently.

But that night also went, and then during the next day, the storm ceased, and the sky was again clear. That night they found Ingeborg nearly to Stonypoint, in a snowdrift at the base of a cliff over which she had fallen.

She was dead.

After it was all over, Knute went back to his home, and found all the things just as Ingeborg had left them. The funeral had been conducted from a friend's house in the village, and Knute had not been in the room except in the hurried search. Now he saw the set table; and then the mittens hanging over the back of the chair. He picked them up and read the writing on the paper.

These, then, were Ingeborg's Christmas present to him—her last token of that unbounded, everlasting love, for which she had given her earthly life. Something shone from the woolen threads of which the mittens were made, and on closer examination, Knute saw that it was hair from the long, shining braids of his wife. In spinning the yarn for these, she had spun in from her own locks the shining color of gold.

Then he saw the book lying on the table. He turned it over as it lay open, and read the pages; and as he read, a new light came into his understanding: "Faith, hope, *love*! but the greatest of these is *love*." "*Love* never faileth."

He had never known what love is before. The Lord, through the woman that had been given him, had tried to teach him by many ways and devices. But so far all lessons had failed. He had been stupid, wickedly stupid. Patience she had shown. She

had sacrificed and suffered, that through it all his inner heart might be touched.

A life without love is a failure. The woman loved the man, but he did not understand the depths of that love. For her sake, it was necessary that he be awakened. Love is eternal, and what are a few years of earth-life to the ages of eternity?

And so, the price had to be paid. A mortal life had to be given to save a soul from torment—rather, let us say two souls.

But ah, the price to Knute, the fisherman!

“This is the cruel fault of life—to be
Full-visions only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but an empty space.”

Christ came from the courts of heaven to show us the Father. Ingeborg was called from earth-life to show to him who was indispensable to her, the true meaning and end of existence, and to open to his soul that which, had he been without, his life would have been a failure in very deed. “I will help you to succeed,” she had said, and she had done that thing.

The woolen mittens, edged with blue silk, and glistening with threads from his loved one's head, were not *the* Christmas present Knute had received. They were but simple reminders of that most precious gift which had come from heaven—a knowledge of love and God, for God is Love.

(THE END.)

IMMORTALITY OF THE SPIRIT.

BY ELDER S. J. FOSTER, MISSIONARY, BRISBANE, AUSTRALIA.

Alfred Tennyson once said: "I can hardly understand how any great imaginative man, who has deeply lived, suffered, thought, and wrought, can doubt of the soul's (spirit's) continuous progress in after life." Yet we find that such is the case with some men today. We meet with men of learning who not only deny the progress of the spirit in *after* life, but who deny the very existence of a spirit. These men are not always atheists or infidels, but frequently men who profess faith in, and reverence for, the Bible. However, this is nothing new under the sun, for way back in the time of Christ's ministry on earth, we read in Acts 23: 8: "For the Sadducees say that there is no resurrection, neither angel, nor *spirit*: but the Pharisees confess both."

Now let us examine the question a moment. For many years scientists have held opposite views on the origin of life. One school has believed in the doctrine of Biogenesis—that is: life only from pre-existing life. While the other school has believed in the doctrine of Spontaneous Generation—that is, life is not the gift of life, but it is capable of springing into being of itself. Today, the doctrine of Biogenesis is almost universally accepted by the scientists of the world. By their best chemical and microscopical tests they are unable to distinguish any difference between the embryo of man and the lower animals, or even between the animal and vegetable at a certain stage of their development. Just why one germ develops a man, another a cow, and another a tree, they are unable to say—yet so it is. The mysterious molder—life, or spirit, in each case seems to fashion the thing after its own likeness. But let us go

to the word of God, the Bible, and see what that says of the matter, for if we speak not according to that word, it is because there is no light in us.

Those who profess belief in the Bible, and yet do not believe in the spirit as a living entity, base their views on such passages as these: Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* of life; and man became a living soul." Also Psalms 146:4, etc., etc. From these and similar passages they argue that *breath* is the life of the body. But if we read Gen. 9: 3-6; Lev. 17:10-15; Deut. 12: 23; etc., we there learn just as emphatically, that the *blood* is the life of the body. And again, we read in Job 34:14, 15: "If he set his heart upon man, if he gather unto Himself his *spirit* and *breath*, all flesh shall perish together, and man shall turn again unto dust." See also Acts 17: 25, etc. From these passages we learn that there is a distinction between *spirit* and *breath*. While both *breath* and *blood* are characteristic of mortal life, yet neither is life.

But it seems to me that there is scripture which directly states that man has a spirit which is a living entity which will exist as a distinct individuality when separated from the body.

Consider the following: Job 32:8: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Also Zech. 12:1: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and *formeth* the *spirit* of man within him." Again, from the following references the only natural interpretation is that Paul and Peter were thoroughly convinced that the spirit is intelligent, when separated from the body. See I Cor. 5:5; II Cor. 5:1-9; II Cor. 12:2; Philippians 1:23, 24; II Peter 1:13,14; and especially I Peter 3:18-21; 4:6; where we read that Christ preached to the *spirits* in prison who rejected the counsel of God in the days of Noah. These rebellious spirits were again offered the Gospel, that they might be judged according to men in the flesh, but live according to God in the spirit. Why this preaching to spirits, if they were not intelligent and capable of receiving the message? What about the evil spirits spoken of in the Bible who knew that Jesus is the Christ? Yet we read that no ordinary man can know that Jesus is the Christ, save by the Holy Ghost. See I Cor. 13:3.

Christ himself said: "Fear not them which kill the body, but are not able to kill the soul (spirit): but rather fear Him which is able to destroy both soul (spirit) and body in hell." James says: "For as the body without the spirit is dead, so faith without works is dead also." Yes; when we speak of death, it is the death of the body, not the spirit—a separation, a shuffling off this mortal coil.

The Prophet Joseph was told by revelation that the spirit when separated from the body cannot receive a fulness of joy, but the spirit and body, when joined in the glorious resurrection, may receive a fulness.

So, no matter what mystery may envelop man's existence, both in this life and in the life to come—no matter how feeble his efforts in defining the characteristics of the spirit, yet we feel confident in saying with Martineau: "Yes! God and immortality—a sufficient basis for religion." And with Longfellow:

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art to dust returnest
Was not spoken of the soul" (spirit).

BE A SUNBEAM.

Taking life too seriously is said to be an especially American failing. This may be true, but judging from appearances, it would seem to be world-wide, for, go where one may, he will find the proportion of serious, not to say anxious, faces ten to one as compared with the merry or happy ones. If "the outer is always the form or shadow of the inner," how many sad histories may be read in the faces of those we meet every day! The pity of it is, too, that the sadness is a self-woven garment, even as is the joy with which it might be replaced. Ruskin says, "Girls should be sunbeams, not only to members of their own circle, but to everybody with whom they come in contact. Every room they enter should be brighter for their presence." Why shouldn't all of us be sunbeams, boys as well as girls, all along the way from twenty-five years and under to eighty-five years and over?

PRESIDENT LYMAN'S TRAVELS AND MINISTRY.

BY JOSEPH J. CANNON, ASSISTANT EDITOR OF THE "MILLENNIAL
STAR," LIVERPOOL, ENGLAND.

III.—VISIT TO MOSCOW.—PRAYER FOR POLAND.

All the Russias embrace about one-sixth of the land surface of the globe, and the great area extending from the Baltic to Bering sea and from the Arctic ocean to the Black and Caspian seas contains an estimated population of one hundred and thirty millions. The peoples of the great empire differ from one another as widely as do its parts, but they form a strangely cohesive political mass. True, there are fierce, strong influences at work to bring autocracy to an end, but the great majority of the people look upon the Czar not only as their absolute monarch but as their great high priest, for he is the head of their church. We saw at St. Petersburg and Moscow the people of the north. Like their Scandinavian and Finnish neighbors, they have blue eyes and in many cases light hair. They are a large, strong people of vital temperament. The lower classes are very ignorant, and a great part of them can neither read nor write. They are not over cleanly, apparently, for the peasants carry around with them a notoriously bad smell. The Russians are very intemperate drinkers, yet with all their faults they possess generally a kind disposition, and one could trust himself among them, being sure of hospitable treatment.

After three pleasant days in St. Petersburg, we took train for Moscow, the old capital and the second city of the realm. The distance between the two places is four hundred and three miles, and our fast express covered it at about the rate of thirty miles an

hour. Moscow is an ancient city, and its history, beginning in the twelfth century, is largely the history of the empire whose capital it soon became. It has been burned successively by the Tartars, the Poles, and the inhabitants themselves, the last time being when the army of Napoleon took possession, in 1812. It is hardly correct to say that the inhabitants burned Moscow on that historic occasion, for the people as a whole were ignorant of the plan until the day of the terror-stricken flight. They had been led to think that the French army would be met and destroyed before ever reaching their beautiful city. The sagacious Russian generals, however, wisely withheld, and the commander of the city, after removing all the fire engines and apparatus, freed the criminals in the Moscow dungeons on condition of their beginning the conflagration. This they did, and the destruction though incomplete was very extensive.

On the day of our arrival we visited the Kremlin, and some of the interesting buildings it contains. The Kremlin, a Tartar word meaning fortification, is the original city, a strongly-walled, elevated, triangular space where the richest monasteries and churches, the palaces, and an arsenal now stand. We ascended the Ivan Veliki tower, at the side of which stands the great bell, broken and useless now. There are enormous bells also up in the tower. From the top we had an unobstructed view of the beautiful city, and a rare sight it was. Far and near, high above the roofs of the other buildings, rose the pear-shaped cupolas of the churches, with an occasional dome or spire. These were resplendent in all the colors of the rainbow. Hundreds of them are covered with gold, and all are surmounted by a gilded Greek cross. There are in Moscow four hundred and fifty churches, and many of these are of priceless value. The roofs and walls of the other buildings are brightly colored, and the view over the city is enchanting.

Within a few yards of the Veliki Tower are three quaint little cathedrals, the most sacred in the whole empire. The cathedral of the Assumption, where the Czars crown themselves, is pre-eminent. Within it are contained such treasures as a piece of the cross, a nail of the cross, a fragment of cloth from the robe of the Lord, and a painting of the Virgin on wax, by St. Luke. Naturally there is more or less doubt regarding the genuineness of such

relics. From this little church the French carried away five tons of silver and five hundred weight of gold. At least a part of this was recovered. Beside it is the cathedral of the Annunciation where the Czars were baptized and married. Here may be seen the crown of thorns, the sponge that was dipped in vinegar, a part of the stick with which the Savior was beaten, and a part of his blood. The French used this church as a stable for their horses. The cathedral of the Archangel Michael was formerly the burial place of royalty. Here lie side by side, near the altar, Ivan the Terrible and his son whom he murdered. The coffin of another son, slain when six years old by a relative, forms the principal shrine of the cathedral. Millions of knees have bowed before the silver casket, and unnumbered lips have kissed the glass lying upon the forehead of the corpse.

Moscow with its million inhabitants is growing rapidly. The central position of the city, and the railways radiating in every direction, together with the large manufacturing interests located there, give it great commercial importance. But whether Moscow ever passes St. Petersburg as the industrial and political center, it is and always will be the sacred city of the empire. Pilgrims from every province throng its streets. Long-haired, rudely clad and barefooted, they go about in small bands. Women and girls as well as men travel from afar to worship at the ancient shrines, kiss the bones of dead men, adore the sacred relics, pray for mercy and sanctification over indistinct pictures incased with jeweled gold, buy candles to burn at the shrines of the saints, and lay their offerings in the coffers of the church. They listen to the wondrously deep and melodious voices of the priests, as they intone the services, and hear the exquisite melody of the hidden choirs. The bearded, long-haired priests, in their rich, loose robes, seem to them the representatives of God (they reminded me so strongly of the priests of Baal), and the poor creatures take their toilsome journey back to their homes satisfied.

We spent Sunday in Moscow, though we noticed nothing to indicate specially that it was a day of rest. Heavily loaded wagons were on the streets, the market places were full of buyers and sellers, and shops were open. On August 9th, or according to Russian time July 27th, near the Troitski gate of the Kremlin, in

the grove that occupies what was once a great moat, President Lyman offered prayer. We faced the Kremlin with all its shrines. President Lyman besought the Lord to break the bondage of priestcraft that afflicts the people, that image worship and superstition might be overcome by the spread of truth in the land. He prayed that the hearts of the sincere and honest might be turned to seek for the gospel, and that servants of the Lord full of wisdom and faith might soon be there declaring it to the Russians in their own tongue. He petitioned the Lord to bless the Czar and his family that they may be preserved from violence, and that this ruler may live to extend the religious freedom his subjects need, so that all may have their free agency. In connection with the prayer in St. Petersburg, he dedicated Russia and turned the key for the preaching of the gospel in that land. The Jews and the gathered Saints, the work for the living and the dead, were presented before the Lord for his blessing; and we felt, though we were far from the body of his people, that he or his representatives were near us, and that our prayers were acceptable unto him.

Opening up mission work in any new field is not easy, but there are conditions in Russia that will make it specially hard. The language is exceedingly difficult for a grown person to learn thoroughly. The lower classes are ignorant and oppressed; the upper classes are proud and suspicious. The law forbids with heavy penalty the winning of proselytes from the Russian church, and the regulations of the public are such that the foreigner is always under their watchful eye. He cannot enter the realm without having his passport specially examined by the Russian consul. This must be examined again within twenty-four hours of his taking up quarters in any house. If he stays longer than six months, he must secure a regular passport for residence from the Russian government. Before he leaves the empire, he must also have a police certificate that there is no hindrance to his departure. If the stranger neglects this, he is looked upon as a criminal escaping from justice, an absconding debtor, or some other unworthy person, and is sent back to the place of his last residence. All foreigners are regarded with more or less suspicion, and Jews and Catholic priests are not permitted to come into the empire, except under special conditions.

Yet, difficulties will not stand in the way, if the people are anxious for the truth. It is certain that many of them are dissatisfied with what they have. About one-third of the number of the Russian church are dissenters, and these are said to represent almost every shade of religious belief upon the earth. Many of them, like the Doukhobors, are fanatics; and one sect, until the law interfered, carried on horrible practices of self-mutilation. The *Popovtsy* are moderate in their dissent, and are different from the orthodox in accepting an older form of worship. The *Bezpopovtsy* are more radical, and look upon the Czar as Anti-Christ, and his subjects, themselves excluded, as the children of Satan. They have no priests, and even women can administer the only two sacraments of their faith, baptism and confession. Marriage they reject, and suicide by starvation or burning alive they believe to be the highest sanctification. Dissent is on the increase. Amid such a religious turmoil, there should certainly be some who are really hungering for the truth; and as the Russians, unlike the generality of the Roman Catholics, read the scriptures, there would be less difficulty, probably, to teach them the gospel.

Though both the Roman and Greek churches are "Catholic," yet there are differences which seem to be irreconcilable. The Greek church is split up into many different divisions of which the Russian is only one, though by far the greatest. There is no Greek Pope, and in Russia nothing resembling one. There are monks who form the black priesthood, and pastors who are married men, and are called the white priesthood. No "graven images" of the Virgin or Saints are permitted, as in Roman Catholic shrines, for the Russians look upon such worship as a breach of the second commandment. They use pictures, apparently forgetting that the command includes "likeness." Babies are baptized by three immersions, and confirmed after baptism. Connected with this ordinance of baptism, a sacred oil, mixed with spices, balsam and wine, is placed on the body of the child. "The eyes are anointed, in order that the child may only see good, the ears that they may admit only what is pure, the mouth that he may speak as becomes a Christian, the hands that they may do no wrong, and the feet that they may tread in the path of virtue."

No tourist can buy a ticket through Russia. One can go to

Cook's or other agencies and purchase a ticket around the world, or through almost any part of it, if one does not wish to go into and out of the Czar's dominions. The disagreeable task of buying tickets as one goes is inevitable, though the agents usually speak German or French or both. The journey from Moscow to Warsaw reminded us of travel in the States. The country is rolling, being covered here and there with woods. When we came to the habitations of man, however, there was contrast. Log houses, with thatched roofs, stand in a little group, and surrounding this village are the fields owned by the village community and the government. The peasants do not own their land independently. Men, women and children, frequently bare-footed, were gathering the harvest. Their tools were sickles and hand rakes. The village live stock, horses, cows, sheep, goats, and sometimes geese, were herded together on some grazing spot near by. The land is not very fertile, and the crops were poor. The journey to Warsaw was of thirty hours duration. We spent one day in Poland's capital; and in the Lazienki park, one of the finest in the world, we found a secluded place, and President Lyman prayed for the Polish people.

He asked the Lord to prepare them to accept the gospel, and to prepare the way for his servants to bear it thither. He prayed that the spirit and love of liberty in the hearts of the people should never die, but that men might there enjoy personal and religious freedom and have their own agency. He prayed that all forms of anarchy, lawlessness and disorder might disappear, that Poland and the whole of Russia might have peace, and that the people and rulers might be prepared for a better state of things. He prayed that the Czar might be preserved and strengthened to carry out his plans of reform. He blessed and dedicated the land for the preaching of the gospel, and blessed the people that they might be receptive of the truth. President Lyman prayed, as he had done on all these occasions, for our beloved Zion and the great work of the Lord.

The Poles, mostly Roman Catholic, are a pleasing and apparently prosperous people. Out in the country, they use the same primitive methods as in Russia proper. During our evening's ride toward Berlin, we saw thousands of bare-footed women and girls binding the sheaves, as the grain was cut by the men, or raking and

loading the hay. Clad in raiment of many colors, they give a strange and interesting touch to the landscape.

From Warsaw to Rotterdam it is about thirty-four hours ride, Berlin being about half way between. We saw the rich land of Germany from the eastern to the western boundaries. The bountiful crops were striking in contrast with those we had seen in Russia. In Holland, among the Elders and Saints, the special features of President Lyman's journey ended.

In time, Russia will be visited by the Elders of Israel. The prospect of success is by no means a hopeless one. Though we learned of difficulties we had not known before, we also gained a favorable impression of the people. A kindly-tempered, obliging, courteous folk the Russians are, with deep-seated, though often perverted, religious tendencies. Besides Judah, we were convinced there is much of the blood of Israel among at least the northern inhabitants of the empire, and we felt that many will yet be gathered, through the grace and power of the Lord, to enjoy the blessings of the everlasting covenant.

LIFE LESSONS.

[*For the Improvement Era.*]

We cannot follow the kind advice
Our friends would gladly give,
We have to work each problem out
Each day of life we live.
The wearing chain of poverty,
The care that riches bring,
And all the wear and tear of life,
The tears, the sighs, the sting.

Each has a lesson here to learn,
This hard, life-lesson drear—
For tho' there's sunshine with the rain,
A smile for every tear,

We cannot grasp its meaning well,
We cannot hear the song
Which all the time is being sung
To help each life along.

Some see no white or silver clouds
In God's blue, shining sky;
Nor hear the music in the winds
As they go singing by.
There's music in the waterfall,
And paintings in the grass,
Canst see and feel his presence pure
In everything we pass?

God help us not to murmur when
Our path in life is drear;
But help us carry part the load
While we shall travel here.
But help us keep our promises
When once we've started out,
To scatter all the tempter's wiles,
And rid our minds of doubt.

Yes, let us hope with better cheer,
Let faith in life abide,
And we shall be repaid at last,
And gain the better side.

ZINA CROCHERON WALKER.

A PATRIARCHAL BLESSING AND ITS REALIZATION.

BY DR. J. X. ALLEN, OGDEN, UTAH.

In the summer of 1884, Patriarch James M. Works, brother-in-law of President Brigham Young, paid a professional visit to Ogden. He and I had been intimately associated together in Sheffield, England, in the year 1852, so that it was most natural that he should become my guest during his temporary sojourn among us.

During his visit I was incapacitated from following my calling, in consequence of a severe chronic bronchitis which I had contracted through exposure in the preceding winter and spring. Breathing was difficult, and walking more than a few rods at a time, impossible. Medicine—as is common in this complaint—was of but little avail. I was thoroughly discouraged, and consequently not in a happy frame of mind.

On July first, 1884, Brother Works came into my office to announce his intention of leaving Ogden, and of blessing me before leaving. I answered him, I fear, not very civilly—that I failed to see what good his blessing could do me, seeing that I was crippled for life. All who knew Brother Works, know how inoffensive and non-combative he was, but my answer seemed to grieve and arouse him as I had never seen him aroused before. He arose, and with a commanding dignity of voice, gesture, and expression, altogether foreign to the man, he stretched out his hand and said: “Brother James, the Spirit of the Lord is upon me. It commands me to bless you, and I am going to bless you; and I will have no back talk, not a word.”

With that he laid his hand upon my head and proceeded to bless me. And oh, such a blessing! He promised me that I should

be healed in body and mind from that moment, and that God would be, oh, so good to me—which he has been.

When through, the Patriarch sat down, or, rather, collapsed. He appeared to be entirely exhausted. Now comes the part for which I have thanked God ever since.

After the Patriarch had become somewhat composed, he said that he would go and bid Brother Winslow Farr good bye. Brother Farr was my bishop, and was also floor-walker in the Co-op. store, one block away. It seems that Bishop Farr and the Patriarch had been boyhood companions.

I told the Patriarch that if he would walk slowly, and rest once in a while, I would go as far as the Co-op. with him, to which proposition he readily assented. After arriving at the store, I thought me that I had not rested on the way, nor was I troubled about breathing! It came to me with force: "I am well! The Lord, through his servant, has made me whole!" With that I left the store and walked briskly for about a mile and a quarter. On returning to the store, I was neither fatigued nor breathed! To make assurance doubly sure, I started off and walked for two miles briskly. I was and have been free from that trouble from that day to this.

I have felt that I owe it to God and to myself to make this confession.

REFLECTIONS.

A youth one night stood on the bank of a deep river. In serene majesty the moon rose over the mountains, bathing him in its mellow light. Gazing upon the starlit heavens, and filled with awe at the grandeur of the scene about him, he thought of the wisdom manifest in the vast creation, and, with heartstrings aqvier, wondered what the mystery of years had in store for him.

In his deep reflection, he asked to know who made the stars, and who the wonderful world! Who caused the trees to grow, the flowers to bloom, the birds to warble their melodious songs? Who fashioned the shady bowers, and who the music of the singing river? What master hand shaped the mountains, gave to the sun

its light, and to the wild deer its life? Who causes the refreshing rains to wash the globe, and shapes earth's atoms into form? Who holds the wisdom, that created man, and clothed him with speech and reason?

But the youth could only answer: "It is God!" And he turned in adoration, breathing this prayer to the All-wise:

"Be thou my teacher, O Wonderful Founder and Mighty Builder, and let a ray of thy light and knowledge shine about me. Speak to my troubled heart. Give me power to commence my walk in the pathway of truth that leads to the grandeur of thy knowledge, power and glory. Master, thou art the God of my soul, hide not from me, but unfold the truth, and teach me the plan of thy salvation. Imprint thy mercy and thy love upon my being, that I in turn may teach to my kindred of the nations the way of life. And when my journey ends, let me stand near thy presence in a holy place, nor be thou offended at my coming."

WILMER BRONSON, JR.

MATERIAL VS. SPIRITUAL.

"Material America needs no stimulus," says Hamilton W. Mabie; "its triumph is already at hand. It is spiritual America that needs constant revelation and definition; and it is to be the high service of the literature of the future, as it has been the service of the literature of the past, to hold the ideal of this nobler American clear and beautiful above the dust and tumult of a vast and powerful working community." The man who takes time to raise himself above the "dust and tumult," by reading and communion with his Maker, is wiser than his more strenuous brother who looks upon relaxation and spiritual refreshment of this kind as mere idleness.

PUBLIC WORKERS.

JOHN JAQUES.

Among the men who devoted their time and talents to the public works, in the early days of Utah, John Jaques stands prominently to the front. His portrait, taken in 1900, appears as a frontispiece in this number of the ERA.

One of the most famous hymns of the Latter-day Saints, a hymn whose words and music have echoed in all the valleys of the mountains, and sounded in many nations and languages,—a hymn that will always live because of its broadness—was written by him:

O, say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast,
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

This hymn, and one other work, will cause the name of John Jaques to be long remembered among the Saints. The latter is his *Catechism for Children*, exhibiting the prominent doctrines of the Church of Jesus Christ of Latter-day Saints. Up to 1888, thirty-five thousand copies had been sold. For years this catechism was used as a religious text book in the Sunday Schools. With all that has been written, there is no work, even at this date, that is more useful, concise and accurate, in the treatment of the doctrines of the Church, for the student and investigator. Other writings and hymns by Elder Jaques have become very popular among Saints and strangers. His last years were spent in the Historian's office of the Church, where he labored as assistant to the historian from 1889 to 1900. He died in Salt Lake City, June 1, 1900.

The annals of his life are noted as follows by Assistant Church Historian Andrew Jenson:

John Jaques was the son of Thomas Jaques and Mary Ann Heighington, and was born Jan. 7, 1827, at Market Bosworth, Leicestershire, England. At the age of seven years he entered the Market Bosworth grammar school, and became at once a bright and diligent student. When about fourteen years old he was apprenticed to learn the trade of a cabinet maker. Becoming a convert to "Mormonism," he was baptized by Thomas Brown Ward, in the fall of 1845, at Gresley, Derbyshire. He was ordained an Elder at Whitwich, Leicestershire, Sunday, Jan. 9, 1848, under the hands of John Fido, Thos. Stevens and Wm. Cartwright. At the time of his baptism he became a member of the Branstone branch, but was later identified with the Stratford-on-Avon branch, of the Warwickshire conference, in which conference he labored as a traveling elder. Subsequently, he was appointed to labor in the mission office at Liverpool. While thus engaged, he married Miss Zipah Loader, of Oxfordshire, England, Oct. 31, 1853, at Liverpool. Having received an honorable release from his missionary labors in Great Britain, he emigrated with his family to America, sailing from Liverpool, May 22, 1856, on the packet ship "Horizon," which arrived in Boston, Mass., June 30, 1856. Reaching the frontiers, Elder Jaques made the necessary arrangements for crossing the plains in Captain Martin's handcart company. This was one of the companies that suffered so much in the snow storms on the mountains, and in which so many emigrants lost their lives; among those who succumbed to the hardships of that memorable journey was Brother Jaques' eldest child, a daughter, who died near Green River

Nov. 23, 1856. Elder Jaques with family, arrived in Salt Lake City Nov. 30, 1856; and he soon afterwards found employment on the public works. He was ordained a Seventy, Feb. 2, 1857, by Wm. Burgess, and became a member of the 9th quorum of Seventy. When Johnston's army approached Salt Lake City, in 1858, Brother Jaques and family, together with many others, moved to Springville, Utah county, but returned to the city the same year. In the latter part of 1859, he was called by President Brigham Young to labor as a clerk in the Historian's office, where he was employed until September, 1863. Next, by the consent of President Young, he associated himself with Thomas B. H. Stenhouse, and became assistant editor of the *Daily Telegraph*, a newspaper published in Salt Lake City. Subsequently he located temporarily in Ogden, where the *Telegraph* was continued in 1869; and Elder Jaques remained with the paper until he was called on a mission to Great Britain. During this mission, which lasted from 1869 to 1871, he labored principally in the Liverpool office as assistant editor of the *Millennial Star*. After his return from his mission he entered the *Deseret News* office, where he was employed about eight years, or until he became permanently associated with the Historian's office, where he now labored the remainder of his days. From 1889 till his death, he was sustained as assistant Church historian. Besides the numerous ecclesiastical positions held by him, both at home and abroad, he served two terms in the Utah legislature, was a commissioned captain of topographical engineers of the Nauvoo Legion, and was twice elected school trustee in the Twelfth ward, Salt Lake City, where he resided. For many years he acted as private secretary to President Wilford Woodruff, and was also secretary of the Genealogical Society of Utah.

In 1872, he yielded obedience to the law of plural marriage by taking to wife Miss Mary Ann Amott, who bore him two sons. (She died April 24, 1901, in Salt Lake City.) He was the father of eleven children, seven sons and four daughters, of whom six sons and one daughter survived him. His oldest son was born on the journey across the plains, near Florence, Nebraska, in 1856. Elder Jaques was set apart as a president of the 8th quorum of Seventy, April 19, 1876, and in December, 1893, he became senior president of said quorum, which position he held till December 31, 1898, when he was ordained a High Priest by Angus M. Cannon.

At his death, the following character picture of the man appeared in the *Deseret News*:

John Jaques was a strong man, his abilities rising high above the

average. He was useful wherever he was placed. * * * He was not a demonstrative man, and every one did not gain access into the inner circles of his life, but those who did enjoy his confidence, and who knew his heart, knew him to be genuine—a man of strong character and one who would lay his head on the block for a conviction. * * * He did not shine among his fellows with that glitter that is sometimes taken for brilliant mentality. He was retiring in manner and not forward in speech. He made no special effort at oratory. Even in conversation, his words were few and sometimes brusque, though not antagonistic. He had opinions of his own which he was not afraid to express whatever might be the views of those who surrounded him. Yet he was not offensive in his language. He was for many years a great worker. For fully half a century he labored incessantly in that which he firmly believed was the cause of human redemption. His first literary efforts were known through the *Millennial Star*. The brightness of that luminary received much of its lustre, for a considerable period, from his active mind and facile pen. In poetry and in prose, he reflected the light of truth for the benefit of his fellows, and his logical thoughts and spiritual sentiments were a comfort and a strength to many honest souls.

The following heretofore unpublished poem, and doubtless the last that he ever wrote, was written at the solicitation of the editors of the ERA, in 1899, and breathes that peaceful resignation to the gospel and faith in the Lord which were leading traits in the life of the author:

THE GOSPEL.

The gospel is the power of God to every soul's salvation,
No matter whether Jew or Greek or any other nation.
But there is something we must do ere we can be possessing
That great and glorious gospel gift, that all-embracing blessing.

When we reflect upon our sins, it brings us many a tremor,
But on repenting we're forgiven, through Jesus, our Redeemer.
The needful thing for us to do is full obedience render,
Then our transgressions fade away, and Christ is our Defender.

When we repent of all our sins and make full reformation,
Keeping God's laws henceforth, for us there is no condemnation.
To work the rule of righteousness, the gospel is the leaven,
That here the will of God may be done as it is in heaven.

When to our Heavenly Father's will we offer no resistance,
 We're in the onward way to solve, the problem of existence.
 If we would put and keep ourselves upon our best behavior,
 We'd very soon be one indeed, in Jesus Christ, our Savior.

If we would try our very best to do what is most fitting,
 We should not waste our precious time in doctrinal hair-splitting.
 Sectarian technicalities would then have wholly vanished,
 Strife, quarrels, envy, jealousies would be forever banished.

The selfish games of greed and grab would never more afflict us;
 Nor would oppressive laws be made to needlessly restrict us.
 The many worries of our time no longer would annoy us,
 And every effort would be vain to ruin or destroy us.

From talking of our neighbors' faults, we should feel more like
 shrinking;
 And how to better our own lives, we should be oft'ner thinking.
 As we wish they would do to us, so we should do to others,
 That is the true and only way for men to live like brothers.

That is the golden, gospel rule, though now we live below it;
 That is the height for us to gain, and every one should know it.
 If we would live a perfect life, (than this, naught could be plainer)
 We must obey a perfect law, or hopes could not be vainer.

Yes; in the great millennium this must be our election;
 To shape our lives by gospel laws and thus attain perfection.
 Some say, "These are ideal views;" well, real is fruit of ideal,
 Heaven is ideal realized, there ideal becomes real.

*These ideal views, the Lord above
 Is daily to us giving;
 To make ideals real, is
 The purpose of our living.*

JOHN JAQUES.

AGRICULTURE AS A PROFESSION.

BY LEWIS A. MERRILL, PROFESSOR OF AGRONOMY, UTAH AGRICULTURAL COLLEGE.

A profession, as defined by Webster, is the business which one professes to understand and to follow for subsistence. We cannot, however, use the term in speaking of an occupation which is merely mechanical. If tilling the soil, producing crops and feeding and caring for our domestic animals, calls for nothing beyond mere hand labor, then we cannot dignify this occupation by calling it a profession; if, on the contrary, this labor calls for accurate and scientific knowledge in its pursuit, if it permits of careful study, and if its operations can be carried on in accordance with scientific principles, we must place it on a basis with those vocations with similar requirements.

Formerly the word profession was applied only to the vocations of law, medicine, and the ministry, but today those vocations which call forth men's mental activities, combining these with the skilled labor of the hands, take equal rank with the so-called "higher professions." One of the most hopeful signs of today, among all classes, is the close sympathy which is coming to exist between education and labor. Formerly the man who had spent several years in the study of Latin and Greek, who had delved into the mysteries of mathematics and philosophy, was called educated, but the education of today is not alone the training of the brain, but also of the eye, and of the hand.

In the work incident to pioneer life, few have time and inclination to become familiar with plant and animal life, and most people look upon the soil as a mass of dirt, to be avoided or removed whenever it offends the sight or interferes with comfort. Growing

up in ignorance of the most ordinary things with which we come in contact, is it any wonder that we gradually come to look upon tilling the soil, cultivating plants and feeding animals, as operations requiring no thought ?

We have made in this paper three demands upon any occupation which shall be dignified by the name profession, and it is the purpose of this discussion to show that these requirements are all met in the occupation followed by the agriculturist.

1. Agriculture requires accurate and scientific knowledge in its pursuit.

Most people "have eyes to see, but see not, and ears to hear, but hear not." For instance, there are many intelligent young men in Utah, who have been looking at ash and elm trees all their lives, and yet they could not describe the bark, leaves or general appearance of these two kinds of trees so as to distinguish one from the other. They have heard the songs of a dozen or more different species of birds in the fields, as they worked month by month, yet they have little or no knowledge of most of them—their color, markings, songs or habits.

Most young men raised on a farm have had experience with a powdery substance found growing on the wheat and oat plants, and known as "smut." They know that crops on which smut is found are very disagreeable to handle, and that wheat so affected makes a very poor quality of flour. How many, I wonder, know that the black dust consists of the spores of a tiny fungus plant, that this plant grows upon the wheat or oat plants, ripens its spores on the head, and is scattered among the grains of wheat or oats as they come from the threshing machine. A knowledge of the fact that the smut plant can gain a foothold only on very young oat or wheat plants is of some assistance in enabling us to combat the disease. The annual loss to the farmer of Utah from this disease amounts to several thousands of dollars, yet a substance has been found that will, without injuring the seed, kill all the smut spores clinging to the grain. It is certain that an accurate knowledge of the history and characteristics of the fungus plant would be of incalculable benefit to wheat growers.

A knowledge of the soil is also essential to the successful farmer. Carry a handful of soil filled with humus to the bacteri-

ologist, and see if he can recognize one half of the living forms of this little kingdom of life; take it to the botanist, well trained in the lower orders of plants, and see how many there are of these living forms with which he is familiar. Present the soil to the chemist, and while he can analyze it and determine the kind and amount of plant food it contains, yet he is unable to tell you whether this plant food can be made use of by the plant or not.

When you think of it, is there any calling so broad, so multitudinous in its relations, so difficult, as that of agriculture? Count up the sciences which have not only a bearing upon but a most vital connection with agriculture: chemistry, botany, bacteriology, physiology, entomology, geology, soil physics, together with the vast and as yet scarcely formulated mysteries of plant and animal breeding (thermmatology). These are departments of knowledge which every successful farmer must use every day of his life. It is the work of a life-time to thoroughly master any one of these sciences, and yet, if such a thing were possible, the ideal farmer would be thoroughly familiar with each one of them. Chemistry deals with the nature of soils, the composition of plants and their relative feeding value at various stages, of growth, essential and non-essential elements of plants, the composition of fertilizers, and the best form in which to apply them. Not less important is the science of botany which aims to discover the laws of plant growth that lie at the foundation of successful crop production. Botany has produced new varieties of wheat and other cereals; has given us our seedless fruits, and revealed the nature and effect of our fungus diseases. Bacteriology, though comparatively a new science, has revealed the cause of some of the most serious diseases of plants and animals, and in many cases has been able to find means of treating them. Thus science has done away with a great many false ideas in regard to diseases of animals, and has shown the utter uselessness of many of the remedies formerly used for our domestic animals.

Those familiar with the condition of much of the fruit grown by our orchardists can realize the importance of a knowledge of the workings of insects. Only the entomologist is able to say how each insect may best be held in check.

The growing demands made upon the soil, simultaneously with

its decrease in productive power, together with the spread of weeds, of injurious insects, and of diseases of animals and plants, the close composition necessitating the production of varied crops, have so increased the difficulties of farming as to render an accurate and scientific knowledge of these various sciences an absolute necessity for the highest success in agriculture.

2. Agriculture requires careful study. It is true that agriculture has been successfully engaged in by many well-meaning people, who have given no study to their methods. Recently a farmer with much pride, called the writer's attention to a field which had successfully produced oats for the past twenty-five years. He confessed that the crops were gradually becoming lighter, that the soil was gradually decreasing in productive power. The thoughtful student of agriculture is familiar with the wastes of burning sand, lands which once smiled with abundant harvests when occupied by the great empires of Assyria, Media and Phoenicia, seats of the greatest civilization of their day. The once fertile lands of Europe are becoming exhausted! Recently the writer received a publication from a Board of Agriculture of one of our eastern states, entitled "Abandoned Farms." The lack of information regarding the proper method of handling the soil for the retention of its fertility has led to a soil exhaustion, and consequent abandonment of excellent homesteads. The writer maintains that we have no right to exhaust the soil of its food supply in one generation, when, by intelligent methods of culture and proper rotation of crops, the farm can pass on to succeeding generations with a better supply of plant food than it had in its virgin state. The farmer who does not make a study of his business is still planting his crop in the "dark of the moon," while he who is in line with the research work which has been done along these lines, plants his crop in the light of all the laws which control the development of crops.

3. Agricultural operations can be carried on in accordance with scientific principles. The one fundamental labor of agriculture is the stirring and mixing of the soil. The effects of this simple practice are most numerous, complex and far-reaching, and the problems associated with it seem to be beyond the comprehension of most farmers. When should the land be plowed; what is

the purpose of the soil mulch and when should it be established? These are farm operations requiring the highest order of intelligence for their successful solution. In the operation of plowing alone, the questions involved are numerous. What will be the effect on the soil moisture, on the loss or gain of plant food, on the temperature of the soil, on its storage capacity, the effect of a more thorough aeration, of a more rapid nitrification, etc? These are questions the answer for which can only be found in an intimate knowledge of the soil.

Fifteen years ago, from five to twenty percent of the butter fat was lost in the skim milk, and five to ten percent more in the butter-milk. Scientific methods have been brought to bear on the handling of milk, and this loss has been almost entirely checked. In seeding grasses and cereals, in feeding live stock, in applying fertilizers to the soil, in fact, in all farm operations we have an opportunity to adopt scientific methods, and instances are on record where the adoption of these methods has saved thousands of dollars to the farmer.

It is hoped that in the above, sufficient evidence is presented to establish the fact that agriculture is a profession. It is worthy of the best efforts of the brightest minds among the young men of our communities. With this thought in view, let us strive faithfully to work in harmony with nature's mode of action, and the bars which guard the wealth of soil and the accumulation of man's toil will fly open at our bidding.

SELF-CONTROL.

Check the tongue and curb the temper,
 When passion-storm is wont to rise;
 You will then defeat the Tempter—
 And learn the joy of being wise.

Hold no malice 'gainst another,
 Whate'er the provocation be,
 Come it from a sister brother;
 Learn to have true charity.

GEORGE W. CROCHERON.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Revolution in Panama.

Panama is one of the states forming the republic of Colombia, with which country the United States entered into a treaty for the construction of a canal across the isthmus of Panama at its narrowest place. In dealing with the republic, the United States have been most generous; besides an annual rent, this country offered to pay down ten million dollars. When the treaty thus formed was submitted to the Colombian congress at Bogota, its capital, the treaty, though generous in every respect, was treated with a haughty disdain, and an almost silent contempt. Colombia wanted more. For a while it acted as though it was not certain whether it wanted a canal dug across the isthmus at all, notwithstanding its great importance to the world's commerce.

This Colombian congress adjourned on the last of October, but just before adjournment gave its President power to make other treaties or contracts for the construction of the canal. It wanted twenty million dollars, instead of ten million. It wanted one hundred and fifty thousand dollars a year till 1967, and four hundred thousand a year thereafter; and at the end of one hundred years, Colombia was to have the canal. Such terms, of course, were impossible. The people of this country felt generally as though it were a system of blackmail, and the Colombians were given to understand that their demands were entirely out of question.

On the third of November, only four days after the adjourn-

ment of the congress, the state of Panama revolted, and set up an independent government. Its reasons for the separation was the refusal of Colombia to ratify the treaty with the United States. The people of the isthmus declared that Colombia had wholly ignored their interests, and they asked that their separate and independent government be recognized by the United States.

This country, as soon as Panama had established a government of its own, complied with Panama's request, and at once sent her battleships to the isthmus for the purpose of enforcing treaty obligations entered into in 1846 with the United States and New Granada (now known as Colombia). Those treaty stipulations are as follows:

The United States guarantee positively and efficaciously to New Granada the perfect neutrality of the before-mentioned isthmus, with the view that the free transit from the one to the other sea may not be interrupted or embarrassed in any future time while this treaty exists; and in consequence, the United States also guarantee in the same manner the rights of sovereignty and property which New Granada has and possesses over the said territory.

In pursuance of the above stipulations, the United States now proposes that there shall be no bloodshed or civil war on the isthmus; that means that Panama shall be guaranteed her independence by the United States. Two results may come from the present situation: the United States may enter into new treaties with Panama for the construction of a canal, after her independence has been recognized, or steps may be taken culminating in the annexation of the isthmus by this country. In any event, Colombia's attempt to hold up this country will prove wholly unsuccessful, and she will lose all that she might otherwise have enjoyed by the generous offer made to her by the United States.

As the United States has recognized the government of Panama, and declared its intention to prevent war between the revolutionists and the parent government, Colombia is virtually informed that she must keep her hands off Panama. It is not likely, under the circumstances, that the latter will undertake to coerce the state of Panama into subjection. The only practical access that Colombia would have to the isthmus would be by sea, as the coun-

try between Bogota, the capital of Colombia, and Panama, is almost impassable. In case of war, troops would have to be transported by land from Bogota to Buena Ventura, and then by sea to some one of the ports along the isthmus. Our ships would undoubtedly prevent the landing of any Colombian troops, and thus we have really assured Panama her independence. The question naturally arises, would we have pursued a similar course if the treaty for the construction of the Panama canal had not been up for consideration and been rejected by the Colombians? Would we have regarded it as a domestic turmoil in which we had no particular interest, so long as the traffic by railroad across the isthmus was not disturbed?

The announcement from Washington, November 12, that Democratic senators had determined to oppose the ratification of a canal treaty with the new republic of Panama, should the administration enter into treaty stipulations with that country, plainly indicates that our position with respect to Panama is likely to become an issue between the leading political parties of this country.

Foreign governments are not at all likely to interfere, although it is said an appeal was made to Germany. France will be very glad to recognize the new republic, providing its canal company rights are acknowledged. This country was to have paid France forty million dollars for the work already done, but the republic of Colombia demands, in case of a treaty between this country and Colombia, that the French company pay the latter ten million dollars. Now that we have these South American difficulties on our hands, it is hardly likely that we shall be so persistent in pressing our claims upon Russia for an open door policy in Manchuria; especially will this be true if we annex Panama. It would really appear as if the present policy of the United States were the entering wedge of our direct interference in the interests of peace, order, and commerce in the republics of Central and South America.

Dowie New York.

John Alexander Dowie is a Scotchman who left his native country and went to Australia, and who, about the time of the

World's Fair in Chicago, began preaching in that city. At first he did not appear to be successful, but in time he succeeded in arousing the hostility of the newspapers, soon became an object of ridicule, and was undoubtedly subjected to harsh and unnecessary treatment. He is a man of unquestionable ability, possesses a strong magnetism, and is capable of wielding a strong personal influence over his audiences. Persecution in the city of Chicago brought him many adherents; and, according to the testimony of many sincere and devout followers, he possesses the gift of healing. For a while he was known as Dowie, the healer. Later on, he assumed a prophetic mission, and styled himself Elijah III.

It seems that Dowie was not only a preacher, but a man of considerable business talent. He gathered his followers about him, purchased a tract of land on the shores of Lake Michigan, near Chicago, and established there Zion City. Thousands gathered about his standard; he then began manufacturing; and added largely to his own and to the wealth of the community.

He seems to have become intoxicated over his great success, and planned a campaign for the restoration and salvation of the citizens of New York. To make his campaign as spectacular as possible, he chartered several trains, and took nearly four thousand of his people from Zion City with him to New York. His coming was thoroughly advertised and his meetings became very spectacular. Hundreds of thousands went to see him after his arrival in New York, and during his meetings there. He had a large platform erected, and in front of it constructed a baptismal font; but, if the reports which come from the newspapers are to be trusted, the number of baptisms did not exceed seventy-nine. His followers were under perfect organization, and were earnest men and women, intelligent and of Christian devotion.

Dowie has left New York and returned to Zion City; no doubt, he was greatly disappointed. He is more or less of a study and an enigma to the world; he is undoubtedly conscientious, and is a man of very superior attainments. He represents two principles that are very generally lacking in the Christian organizations of today: one is the gift of healing, the other is divine authority.

There is a growing tendency in the Christian world to recognize some one representing divine authority. Men perceive that

authority was common in ancient Israel, and that it was specially bestowed upon men by the Savior. Authority is the coming question in religion, and in time will invite the most strenuous discussions and contentions in the Christian world. The gift of healing has a very fascinating influence over most religious minds. It comes from the exercise of faith in God, and is a gift which many people in the world enjoy. It appeals strongly to the senses and the rational life of man.

Dowie's efforts must have been a great disappointment to him. Such spectacular demonstrations, however, are not in themselves likely to create much religious interest; they rather give rise to a morbid curiosity, and arouse feelings of ridicule and satire. Dowie must not be regarded merely as a charlatan, or a base and ignorant pretender. He has certainly touched a long felt want in the hearts of many who have responded to his religious enthusiasm.

The Russians in Manchuria.

The Russians gave their written and solemn promise to leave Manchuria by the 8th of October. They are not out yet, and from all appearances they will evacuate this rich Chinese province about the time that England gets out of Egypt, or the United States out of the Philippines, though we have never given a promise to leave the Philippines. They are ours: we bought them.

Russia of late years has expended millions of dollars in developing the commerce of Manchuria; the rest of the world are mere traders there. We have a very large share of the markets of that province. It looked for some time during the past month as if Russia and Japan might go to war; that is, the newspapers made it appear that way, but both Russia and Japan disclaimed all such intentions. No doubt the English press and the agitators at Hong-kong did much to spread unwarranted and sensational reports. It was said at one time that there was an understanding between Russia and Japan that the former might occupy Manchuria, provided Japan were allowed to take the country, Korea, just to the south of Manchuria.

The important question with us is, will Russia permit us an open door in the markets of Manchuria? China has by treaty said we may enjoy the freedom of Manchurian markets, and Russia has

acquiesced in that treaty. We are to have access to Manchuria through Newchwang, Mukden and Antung. The question arises, will Russia annex Manchuria, and close that province to our trade; or will she, by virtue of the control she really has over the province, so annoy, harass, and worry our merchants and manufacturers, that they will withdraw from that province altogether? Russia has an adroit way of doing things indirectly; and we may be reasonably certain, that if she determines to exclude us, she will do it in such a way as not to challenge the direct hostility of this country.

It would be practically useless for us to go to war with Russia, even if we were able at the outset to destroy her navy. We could inflict no very great injury upon her by land; we could hardly afford a costly and horribly destructive war, both in point of wealth and human life, for all there is for us in Manchuria. The suggestion from London newspapers that the United States take up the quarrel that Japan has with Russia is not likely to be heeded in this country. We may generally be credited with too much practical, hard sense to pull the chestnuts out of the fire for any other country.

The New York Election.

The recent election in the city of New York was one of unusual excitement, and called forth one of the most ardent political struggles that that city has ever witnessed. The fact that the Democratic party, under the control of Tammany, was successful in the election of Mr. McClellan, is not the only important result of that political struggle. It was a contest in which the women of New York city took an important part. They were everywhere in evidence, and the political influence they were able to wield had, no doubt, a telling effect upon the result of the election.

The question naturally arises, how long will these women be content in the exercise of their influence without an opportunity to participate themselves in the elections, by casting their votes? Will they not also ask to receive the honors and emoluments of those offices which they have the ability to fill? The growing influence and activity of women in the political affairs of our country indicate an approach to the franchise, and to the emoluments and honors of office by them.

TALKS TO YOUNG MEN.

II.—THE PRUDENT MAN.

"My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent."—Eccle. vi: 32.

The key to the situation is here given by the old philosopher. It is applicable in all things: the will to do; applying one's mind to do it, and one's hands to achieve. Prudence may be said to mean good judgment and foresight, discretion, with practical wisdom and tact. This combination has ever moved the affairs of this world, and been the great aid in making the prosperous and successful man. Prudence teaches the young man to take the best advantage of his environments and opportunities, turning them to the best and noblest purpose, not only his advantages, but his disadvantages as well. Where no advantages appear, the prudent man applies his mind to find them; where no opportunities seemingly exist, the prudent man applies his wits to make them, and when made, to grasp them. He does not sit down helpless, but studies his situation, and is taught wisdom because he wills it so. Prudence comes to him from such application, and he sees a way out that gives him name and standing. "When I found that I was black," wrote Alexander Dumas, "I resolved to live as if I were white, and so force men to look below my skin."

"The Prudent are crowned with knowledge." — *Proverbs.*

"Weak men wait for opportunities, strong men make them."

George Cory Eggleston, quoted by Orison Swett Marden, tells a story of a prudent youth, who possessed the knowledge to do the right thing, at the right time, and in the right place. By it, he was set on to his goal of achievement:

"If you will let me try, I think I can make something that will do," said a boy who had been employed as a scullion, at the mansion of Signor Falerio. A large company had been invited to the banquet, and, just before the hour, the confectioner, who had been making a large ornament for the table, sent word that he had spoiled the piece. "You!" exclaimed the head servant, in astonishment: "and who are you?" "I am Antonio Canova, the grandson of Pisano, the stone-cutter," replied the pale-faced little fellow.

"And, pray, what can you do?" asked the major-domo. "I can make you something that will do for the middle of the table, if you'll let me try." The servant was at his wit's end, so he told Antonio to go ahead and see what he could do. Calling for some butter, the scullion quickly moulded a large, crouching lion, which the admiring major-domo placed upon the table.

Dinner was announced, and many of the most noted merchants, princes and noblemen of Venice, were ushered into the dining-room. Among them were skilled critics of art work. When their eyes fell upon the butter lion, they forgot the purpose for which they had come, in their wonder at such a work of genius. They looked at the lion long and carefully, and asked Signor Falerio what great sculptor had been persuaded to waste his skill upon a work in such a temporary material. Falerio could not tell; so he brought the head servant, who brought Antonio before the company.

When the distinguished guests learned that the lion had been made in a short time, by a scullion, the dinner was turned into a feast in his honor. The rich host declared that he would pay the boy's expenses under the best masters, and he kept his word. But Antonio was not spoiled by his good fortune. He remained at heart, the same simple, earnest, faithful boy, who had tried so hard to become a good stone-cutter, in the shop of Pisano. Some may not have heard how the boy, Antonio, was prudent enough to take advantage of his first great opportunity; but all know of Canova, one of the greatest sculptors of all time.

"The stronger man is he who, by discipline, exercises a constant control over his thoughts, his speech, and his acts."—Smiles.

And so it is self-control, pluck, tact, prudence, not luck and bluster, that make the man, and cause him to reap the material blessings of life. The prudent man, though not always brilliant, is genuine, not ostentatious, never impudent or pretentious; he puts arrogance and deception far from him. In conversation, he is simple, modest, not boastful nor egotistical; his language is mod-

erate, and he avoids superlatives and exaggerations. He possesses that admirable quality, sincerity: is not apt to profess himself to be much of anything, but he is all that he professes to be. He hates falsity, and so he becomes a tower of strength, for truth prevails and conquers, and gives peace of mind. While it may not be prudent to tell the whole truth, the prudent man tells all that he is called upon to say in honor. He has a reserve in his speech, and never obtrudes his opinion upon others. And so, what he thinks, has greater power than what others say. He offends "not against the multitude of a city," and so does not cast himself down among the people.

"Silence and reserve suggest latent power. What some men think has more effect than what others say."—Chesterfield.

The prudent youth is careful of his friendships; he seeks profitable companionship that is recreative, clean and uplifting. He is not passionate in his choice, but forms steady, faithful, attachments; he "wears" well; he bears acquaintance. His conduct is modest, and discreet. He is not given to ill-mannered and offensive jesting, such as one hears in public places and on street corners. He is modest and discreet, neither rude nor petulant; and places himself below, rather than above his equals, thus observing the scriptural injunction which forbids the taking of the best seat in the synagogue.

The prudent man is frugal and industrious. At the cost of present sacrifice, he sees in faithful service future ease and tranquility, and in the performance of present humble duty, future enlargement of enjoyment, and opportunity, and power. He lives within his income, and continually accumulates something, making no haste to get rich. He does not believe in abandoning present conditions and situations, if he can see gradual improvement ahead. He prepares for better things, and is ready to grasp opportunity, in her engaging flight, when she passes; but he does not endanger his happiness and peace of mind by adventuresome enterprises. He is strong in preparation, and deliberates upon any step he may take with mature consideration.

The "Mormon" creed: "Mind your own business."

The manners of the prudent man, grace his character. He

does his duty well, but does not subject himself to any responsibility that duty does not impose upon him. He does not meddle, but attends to his own affairs, minds his own business. He abhors the endorsement of notes and guarantees, but if duty compels him to sign his name, he honors the action as if he had received full value for the amount, and considers it a liability that he must meet. He is not a tale-bearer; avoids loud-mouthed political strife, but does his full duty where it counts; and does not shrink from a demand of his country or the public weal. His labors count in his action, rather than in his words.

So, then, we learn that in business, in politics and in the ethics of every-day life, the prudent man is a tower of strength. Likewise in religious affairs, the exercise of prudence is a virtue that bringeth wisdom and delight. For the prudent fulfill their covenants with God; they break not their contracts; they fear the Lord, and dread an ill account, persevering with a sincere desire to please our Father in heaven. They observe their prayers, pay their tithes, are kind to the poor, and obtain the spirit to turn away evil with good. These, and many other blessings that might be named, are results worth diligent application; "and if thou wilt apply thy mind, thou shalt be prudent."

*"The prudent only will consider: * * * * * the reward of these shall be paradise, gardens of eternal abode, which they shall enter, * * * * * and the angels shall go in unto them by every gate, saying, Peace be unto you."—The Koran.*

RENEWAL.

[*For the Improvement Era.*]

A tumult of doubt is the storm on the noon-day,
A world of misgiving and error and scorn;
Yet, out of eternity, daily absolving,
Are hopes that are kindled and souls that are born.

And, shorn of the cloud, there is sunlight infinite;
And earth in her doubt hath no alien power:
Her fetters are peace, and her triumph obedience,
And scorings of men are but boasts of an hour.

"I know not his mercy," the outcry discordant,
Is struck like the wail from one rust-tainted string;
While life's swelling orison, potent with yearning,
Is waiting the touch of resounding within.

There is no denial—a sear leaf dismembered
Has ceased in its memory of bloom and the vine;
While thrilling and glad with futurity's promise,
The tendrils are trust-clinging fast to the pine.

A garden dishevelled, life's darkness its impress,—
But clothed in the darkness and under the stain,
The seeds of renewal are holding the springtime,
And Light is the harvest deep-furled in the rain.

BERTHA E. ANDERSON.

EDITOR'S TABLE.

WORSHIP IN THE HOME.

While we have many of the best children and young people on the earth, among the Latter-day Saints, there can be no denying the fact that we have some among us that are anything but what the children of Latter-day Saints should be. Some youths there are in our settlements and wards who have contracted the habit of swearing; who smoke miserable cigarettes, and who idle away their time in frivolity or malicious mischief, who grow up without natural affection for their parents and for sacred things, and who are positively repulsive in their speech and actions. We have too many boys and girls who jest, and utter slighting remarks about the bishops and other men in authority; who are without natural affection and reverence for the things of God, disobedient to their parents, "heady, highminded, lovers of pleasures more than lovers of God." They loaf about the country stores, gather on the street corners, annoy meeting-goers, congregate about the grog-shop and drug stores, create trouble in places where respectable people are seeking legitimate amusement; engage in braggadocio, fights, idle and vicious language, act "smart," and become a terror to decent people generally. One cannot induce them to attend religious service, nor Sunday school, nor Improvement meetings, or if they go, it is to disturb and annoy. They will not take part in the lessons or service, and only jest and leer at everything sacred and holy.

Now why should such characters grow up in the midst of the Saints? I say it is due to the infidelity, indifference and neglect of parents. They certainly do not live in conformity with the Gospel which we have embraced, for in that case the result with their children would be widely different. Or, if they believe the precepts of the Gospel, they certainly have neglected to practice and teach the young people these things, which is a proof in itself that they have miserably failed in obeying one of its vital teachings. Children

cannot learn the significance, gather the import, and see the value, of the Gospel without being diligently taught in early years; they require, also, to be made to obey the truth by diligent training and discipline in the home. They must not be left to themselves. And again, it is not enough that parents be diligent in teaching the truth: they must see that their counsel and precepts are obeyed and practiced, so that their children may find benefit in what they themselves teach. If young men and boys persist in staying out on the streets, let the parents see that they are brought into the house, and that they are not permitted to roam with the riff-raff at all hours of the night, in all kinds of company, at all kinds of mischief. It is our business to know where our children are, and to have them under control. And then again, parents must be exemplary before their children, and also teach, train and discipline them. The Lord has commanded parents that inasmuch as they have "children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray, and to walk uprightly before the Lord."

If the young people were taught these things in the spirit thereof, and were induced by example and proper family government, in love, to practice them, no complaint would need be made about neglect of duty, and hoodlumism. But this cannot be done unless parents themselves are exemplary, and this, evidently, they are not always. There are idlers among them, also; they are not seeking "earnestly the riches of eternity, but their eyes are full of greediness;" they spend their time and thoughts upon material things. They do not pray; they are worldly in mind, in habits and actions. The incorrigibility of the children is due to their carelessness, and some day there will be a wakening, and parents will realize the fearful, awful fact, that the sins of their children are resting upon their heads.

I wish my voice could be heard in every family in Zion. Lovingly, and yet as firmly as if my soul's salvation depended upon it, I would repeat to every father and mother, the words of the Lord to Zion: "These things ought not to be; and must be done away from among them; * * * * and a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; therefore transgress them not, neither take therefrom."

Are you guilty of neglecting your prayers? Have you failed by word, precept, and example in teaching your children, in love and with abiding interest, to pray, and to walk uprightly before the Lord? Have you neglected to teach them the doctrine of repentance and faith in the living God? And of baptism, and the gift of the Holy Ghost by the laying on of hands? Are your children growing up in wickedness, while you are sitting idly by, rocking yourself to sleep with the thought that the Sunday schools, Mutual Improvement associations, and other organizations and workers will look after the spiritual welfare and moral ethics of your children?

If you are guilty, repent; let the idols of your greediness be shattered; smite your bosom with your hands, and fall in humility before God, and implore his forgiveness. Change your course, look after your children, feed them the spiritual bread of life, and let the love of God abide in your heart to the complete exclusion of worldliness!

We have in the Gospel the truth. If that is the case, and I bear my testimony that so it is, then it is worth our every effort to understand the truth, each for himself, and to impart it in spirit and practice to our children. Far too many risk their children's spiritual guidance to chance, or to others rather than to themselves, and think that organizations suffice for religious training. Our temporal bodies would soon become emaciated, if we fed them only once a week, or twice, as some of us are in the habit of feeding our spiritual and religious bodies. Our material concerns would be less thriving, if we looked after them only two hours a week, as some people seem to do with their spiritual affairs, especially if we in addition contented ourselves, as some do in religious matters, to let others look after them.

No; on the other hand, this should be done every day, and in the home, by precept, teaching and example. Brethren, there is too little religious devotion, love, and fear of God, in the home; too much worldliness, selfishness, indifference, and lack of reverence in the family, or it never would exist so abundantly on the outside. Then, the home is what needs reforming. Try today, and tomorrow, to make a change in your home by praying twice a day with your family; call on your children, and your wife to pray with you. Ask a blessing upon every meal you eat. Spend ten minutes in reading a chapter from the words of the Lord in the Bible, the Book of Mormon, the Doctrine and Covenants, before you retire, or before you go to your daily toil. Feed your spiritual selves at home, as well as in public places. Let love and peace, and the spirit of the Lord, kindness, charity, sacrifice for others, abound in your families. Banish harsh words, envyings, hatreds, evil speaking, obscene language and innuendo, blasphemy, and let the Spirit of God take possession of your hearts. Teach to your children these things, in spirit and power, sustained and strengthened by personal practice. Let them see that you are earnest, and practice what you preach. Do not let your children out to specialists in these things, but teach them by your own precept and example, by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being our only or leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example, and training, were in harmony with the truth in the Gospel of Christ, as revealed and taught to the Latter-day Saints. Fathers and mothers, you are largely to blame for the infidelity and indifference of your children. You can remedy the evil by earnest worship, example, training and discipline, in the home.

Joseph F. Smith.

THE PROPHET'S NATAL DAY.

The 98th anniversary, December 23, of the Prophet Joseph Smith's birth is a reminder that in two years more a century will have elapsed since his natal day. His birthday should be appropri-

ately celebrated in the congregations of the Saints. One hundred years will soon have passed since he was born in Sharon, Windsor County, Vermont. The Church of Christ which he was instrumental in founding—active, vigorous, and stronger than ever in its power for achieving good upon the earth,—is rapidly approaching its centennial.

Looking at his mission then and now, who can deny that he was indeed called to lead in the performance of a "marvelous work and a wonder!" Thousands who died without seeing him have solemnly declared that he is a man of God. Living thousands, by the gift of the Holy Spirit, bear this same testimony with us today. Other thousands who were privileged to see and hear him have testified that he is a prophet of the living God. His work declares the same great truth, and his uttered revelations bear record of his divine calling and inspiration.

On this occasion, one of these testimonies by a departed veteran of the Church is good, inspiring reading. It has never appeared in print before, and is from the pen of Gilbert Belnap, who died some years ago in Ogden. For many years he acted as bishop of Hooper ward, and was one of the early workers in establishing the Saints in Utah. Born in Canada, in 1821, he joined the Church by baptism when he became of age, and two years thereafter found himself in Nauvoo, "observing and reflecting upon everything I saw and heard." In 1856, while filling a famous mission to the Lamanites, in the Salmon river country, Idaho, he recorded in his journal the following testimony and impressions of the Prophet Joseph whom he met in Nauvoo, June 3, 1844:

"I was introduced to the prophet, whose smiling face and piercing glance denoted kindness, great depth of penetration and extensive forethought.

"While standing before his penetrating gaze, which seemed to read the very inmost recesses of my heart, a thousand thoughts passed through my mind. I had been permitted by the great Author of my being to behold with my natural eyes a prophet of the living God, when millions had died without the sight, and to grasp his hand in mine. It was a blessing that in early days I did not expect to enjoy. I seemed to be transfixed before him. I gazed with wonder at his person; I listened with delight to the

sound of his voice; at that time and afterwards, in public and in private, I paid attention. The impression made on my mind at this introduction can never be erased; though in after years I may become a castaway, yet they are indelible and lasting, as if written with an iron pen on the tablet of my heart. My very destiny seemed to be interwoven with his; I loved his company, the sound of his voice was music to my ears, his counsels were good; his theological reasoning was of God; his acts were exemplary and worthy of imitation; and, in his domestic circle, mild and forbearing, but resolute and determined in the accomplishment of a good work. Although opposed by the combined powers of earth and hell, by the inspiration of God he restored the gospel to the earth, organized the Holy Priesthood, consecrated the land of Zion, planted a great city, gathered his thousands around him, and laid the foundation of a mighty work. At the same time he endured the most unparalleled persecution of any man in the history of our country. Like one of old, his arms were made strong by the hands of the mighty God of Jacob. With a mind that disdained to confine itself to the old beaten track of religious rites and ceremonies, he burst asunder the chains which for ages past had held in bondage the nations of the earth. He soared aloft and brought to light the hidden treasures of the Almighty, and bade defiance to the superstitious dogmas and combined wisdom of the worldly wise. He laid the foundation for man's eternal happiness, and revived the tree of liberty."

"MORMON" DOCTRINE OF DEITY.

A new volume of Church literature has just issued from the press of the *Deseret News*, entitled "'Mormon' Doctrine of Deity," embracing several chapters on the subject. It will be remembered that in the winter and summer of 1901, a great interest was awakened in the "Mormon" view of Deity in consequence of a series of lectures that were delivered by a prominent Salt Lake minister, and also because the Mutual Improvement Associations of the Church, during that season studied "The Being and Nature of God." A lecture was given, at the instance of the Salt Lake Stake M. I.

A., at a conference on the 18th of August of that year, by the author, in which he set forth the doctrine of the Church of Christ on the subject. This lecture, which created much interest at the time, and which was published in revised form in the IMPROVEMENT ERA, comprises chapter 1 of the new book.

In reply to this lecture Rev. C. Van Der Donckt, of Pocatello, Idaho, a priest of the Roman Catholic church, wrote an article, which was also published in the ERA, and which now appears as chapter 2 in this new work. This reply of Rev. Van Der Donckt was a very able paper, which, it was the opinion of some, could not be successfully answered. A rejoinder, however, was written by Elder Roberts, and printed also in the ERA, and is now embraced in chapter 3 of this new volume.

A chapter appears as the 4th division entitled, "Jesus Christ the Revelation of God," which emphasizes and renders even more clear the thoughts discussed; and explains also fully the doctrine of the Church that Jesus Christ is the complete and perfect revelation of God, and that just as Jesus Christ is God is.

Chapters 5, 6 and 7 consist of a collection of utterances from the sacred scriptures, and prophets of the Church, on the doctrine of Deity, which will be of exceeding value to students of this interesting subject. Chapter 8, closing the volume, is President Joseph F. Smith's splendid sermon, "I know that my Redeemer Lives." The leading thought sought to be established in the whole work, is that God is a personal being in whose image man is created; that the "Mormon" doctrine on the subject of Deity is the same now as it has been from the beginning of the Church,—as first promulgated in the great revelation received by the Prophet Joseph Smith, in which God revealed himself once more and made himself known to the prophet, who knew him as Moses did, face to face, and as man knows his friend.

Of the value of the work to the young people, it is only necessary to say that nothing stronger or more able on this subject appears in the literature of the Church. It covers the whole ground of argument, bringing into one view nearly all that has been said or is known on the subject. The book consists of three hundred pages neatly bound, and is on sale at the *Deseret News* Book Store, at one dollar per copy.

The author's reason for writing and publishing the work is well stated in his preface to the book from which we quote:

In nothing have men so far departed from revealed truth, as in their conceptions of God. Therefore, when it pleased the Lord in these last days to open again direct communication with men by a new dispensation of the gospel, it is not surprising that the very first revelation given was one that revealed himself and his son Jesus Christ. A revelation which not only made known the *being* of God, but the *kind* of being he is. The Prophet Joseph Smith, in his account of his first great revelation, declares that he saw "two personages," resembling each other in form and features, but whose brightness and glory defied all description. One of these personages addressed the prophet and said, as he pointed to the other: "*This is my Beloved Son, hear him.*"

This was the revelation with which the work of God in the last days began. The revelation of God, the Father; and of God, the Son. They were seen to be two distinct personages. They were like man in form, but infinitely more glorious in appearance, because perfect and divine. The Old Testament truth was reaffirmed by this revelation. "God created man in his own image, in the image of God created he him." Also the truth of the New Testament was reaffirmed—Jesus Christ was shown to be the express image of the Father's person; hence God, the Father, was in form like the man, Christ Jesus, who is also called "the Son of Man."

Again the Old Testament truth was revealed—"The *Gods* said let us make man in *our* image, and in *our* likeness." That is, more than *one* God was engaged in the work of creation. Also the truth of the New Testament was again reaffirmed—the Father and the Son are seen to be two separate and distinct persons or individuals; hence the Godhead is plural, as shown at the baptism of Jesus, and throughout the conversation and discourses of Jesus and his inspired apostles.

All this, coming so sharply in conflict with the ideas of an apostate Christendom which had rejected the plain anthropomorphism of the Old and New Testament revelations of God, also the scriptural doctrine of a plurality of Gods, for a false philosophy—created God, immaterial and passionless—all this, I say, could not fail to provoke controversy; for the revelation of Joseph Smith challenged the truth of the conception of God held by the modern world—pagan, Jew, Mohammedan and Christian alike.

It was not to be expected, then, that controversy could be avoided, though it has been the policy of the elders of the Church to avoid debate as far as possible—debate which so often means contention, a mere

bandying of words—and have trusted to the reaffirmation of the old truths of revelation, accompanied by a humble testimony of their knowledge of the true God. Still, controversy, I repeat, could not always be avoided. From the beginning "Mormon" views of Deity, have been assailed. They have been denounced as "awful blasphemy;" "soul destroying;" "the lowest kind of materialism;" "destructive of all truly religious sentiment;" "the worst form of pantheism;" "the crudest possible conception of God;" "absolutely incompatible with spirituality;" "worse than the basest forms of idolatry." These are a few of the phrases in which our views of Deity have been described. Defense against these attacks has been rendered necessary from time to time; and whenever elders of the Church of Jesus Christ of Latter-day Saints have entered into discussion on the subject of Deity, they have not failed to make it clear that the scriptures sustained their doctrine, although they may not always have been successful in staying the denunciations, sarcasms, and ridicule of their opponents. This, however, is matter of small moment, since making clear the truth is the object of discussion, not superior strength in denunciation, bitterness in invective, keenness in sarcasm, or subtlety in ridicule.

NOTES.

"Better fail in money-making than in home-making."—MARDEN.

Every right action and true thought sets the seal of its beauty on the person and the face.—RUSKIN.

"In the workaday world the courage to do right is greater than the fear to do wrong."

"Drops hollow a stone not by their force, but by the frequency with which one follows another."

An exchange says that Chief Engineer Parsons, of Rapid Transit Tunnel repute, was one day visited by a young man who bore with him letters of introduction from certain Chicago notables. In consequence of this Mr. Parsons gave him audience.

"You wish a position?" said the chief engineer.

"Yes, sir," replied the visitor.

"What can you do? Have you any specialty?"

"I can do almost anything."

"Well," remarked Mr. Parsons, rising to end the interview, "I have no use for any one who can 'almost' do anything. I prefer some one who can actually do one thing thoroughly."

"Never put off till tomorrow what you can do today." There is no time like the present; therefore, when you are told to do a thing, do it at once. Further than this, when you know a thing should be done, do not wait till you are obliged to do it. It is a sure sign of a good workman that he tries to be beforehand with his work, and such a one will be valued. Never put away your tools dirty, intending to clean them by and by; do not sweep the dust into a corner to be taken away tomorrow; do not leave those bills to be delivered this evening if you ought to take them in the morning. "Whatsoever thy hand findeth to do, do it," and do it at once.—*N. C. Usher.*

"When Emerson's library was burning in Concord," says Louisa M. Alcott, "I went to him as he stood with the firelight on his strong, sweet face, and endeavored to express my sympathy for the loss of his most valued possessions, but he answered cheerily, 'Never mind, Louisa, see what a beautiful blaze they make! We will enjoy that now.' The lesson was one never forgotten, and in the varied losses that have come to me I have learned to look for something beautiful and bright." A much more homely instance of philosophy, and of a kind that the average man is frequently called upon to practice, is related by a Chicago newspaper. It describes a man racing down the steps leading to the train-shed at the Northwestern Station just as the train was pulling out. "He was stout and perspiring," says the *News*, "and his arms were filled with bundles. Everybody got out of his way as he chased the rear car down the long platform, some shouting advice and pleasant comment after him. Some sportively inclined people offered bets in a loud voice on his chance of catching the train, and others laughed at his grim determination. But he caught it and was hoisted up on the platform by a trainman without the loss of a bundle. He shook his fist at the cheering croud behind him, and went inside the car with the blessed sense of having won. It was only when the conductor came around for his ticket that he learned that he was on the Milwaukee Division train, bound for Evanston without a stop, when he should have been moving toward Park Ridge, which lies in a different direction. Most men would have said something ugly. This man only smiled. 'There's one comfort about it,' said he, 'those idiots in the station will never know how I fooled them. They think I caught the right train.'"—*Success.*

IN LIGHTER MOOD.

A colored sister, who boarded a train at a Billville station, exclaimed, as the train was nearing the next station: "I declar' ter goodness, ef I ain't gone en 'lef my baby in de depot whar I got on de train at! He sho' ain't in des packages!"—*Atlanta Constitution*.

The proof of it.—Casey (after Riley has fallen five stories)—"Are yez dead, Pat?" Riley—"Oi am." Casey—Shure, yer such a liar, Oi don't know whither to belave yez or not." Riley—"Shure, that proves Oi'm dead. Yer wudn't dare call me a liar if Oi wur alive!"—*Judge*.

"Willie," said that young man's mother, "you were very restless in church." "Yes," was the penitent response. "You never see papa behaving in that way. Why couldn't you be quiet like him?" "Well, mama," he answered, frankly, "you see I wasn't a bit sleepy."—*Pittsburg Bulletin*.

The following is told of Representative H——, of the Connecticut legislature, who has quite a reputation for always being on the lookout for suspicious-looking bills: One night while at home, he was awakened by his sister coming into the room. "John," she said, "I hear burglars downstairs—get up and see what is the matter." Turning sleepily over, John replied: "There may be thieves in the Senate, but there are none in the House."—*Ladies' Home Journal*.

Evidently there are indefinite prayers offered in other places than in your ward, kind reader. Let those who pray take a lesson from Rev. Campbell Morgan's story. He says: "A friend of mine went into a prayer meeting, in Yorkshire, England, and there came in a man from the south of England. The Yorkshire people are sturdy, upright, and downright; and the people in the south of England are a little more wordy. The man from the south got up and prayed, and covered all the ground there was to cover; prayed about everything in the heavens above, the earth beneath, and the waters under the earth; and then, as he was closing, he said: 'Oh Lord, what more shall we say?' and some Yorkshire man called out: 'Call him Fayther, and ax Him for something.' That is definiteness. May we all cultivate it."

OUR WORK.

AMUSEMENTS AND ENTERTAINMENTS.

From the beginning, the Latter-day Saints have recognized the need of amusements. For the young people, they are not a luxury but a positive necessity, and the efforts of our officers should be not to suppress, but to control them. Since association officers are responsible for the kind of amusements indulged in, and for the style of places where they are sought, a person's fitness as a social leader of the young should be considered when new officers are selected. They should be men who have social as well as other qualifications. The social gift will enable them to enter into the spirit of the young men, and to make their meetings attractive.

Amusements should be under the supervision of the bishopric. By selecting a committee, on which there should be at least one member of each auxiliary organization, to direct the amusements of a ward or stake, the burdening of a few may be avoided.

The following forms of amusement have received the sanction of the General Board: Dancing, amateur theatricals, picnics, concerts, home socials, etc.

At home socials, the following are recommended as suitable forms of amusements: Games of skill, guessing games, literary games, mirth-provoking games and musicals. For social gatherings in the cities, where a majority of the young people who gather are engaged during the day in occupations requiring the exercise of the brain more than the muscles, it is urged that brain-taxing games should not be played. Complaints have been made by many young people that after attending social entertainments, in which such games have been indulged in, they have returned home weary and more tired than when they went to them, so that instead of receiving relaxation and rest, they have simply continued the toil of the day. Late hours should be avoided, everywhere. This is especially applicable to the country districts, where the custom in so

many places prevails of beginning dancing parties at 9:30 or 10 o'clock, and keeping them up until 1:30 or 2 o'clock in the morning, and this, too, frequently after the young people have traveled long distances to the parties, and have the same distance to return home. This is injurious, physically and morally, and should not be tolerated.

At the September convention of the General Boards, the following motion by Elder J. W. McMurrin prevailed:

That it is the sense of the General Boards that we recommend to all officers of the Mutual Improvement Associations that they use their influence to have all dancing parties and other amusements, both public and private, commence early and close at 12 o'clock, p. m.

Other instructions pertaining to this subject were given as follows. They appear very timely for the holiday season:

We urge the officers to spare no effort to keep in touch with the members—to take part with them in their amusements, at home and in public, as well as in their religious work. Especial attention is called to the necessity of proper personal behavior at all places of amusement. Polite manners—good behavior—are fine arts to be cultivated.

The demand of the young people for amusements and recreation is recognized in our communities by all. In the Church, the older people fully recognize the fact that amusements are necessary for the young folks, and they co-operate and associate with them in their amusements. Recreation and rest are not useless; nor a necessary evil.

Our amusements should be educational—they should be of a high class—we should not permit anything of a low or improper character. This does not mean that all our amusements should be of a serious nature; merriment and wit are not only allowable but advisable. Literary entertainments in many places have been very successful. In our amusements, we should avoid all objectionable methods of dancing, late hours, and card-playing; the latter is unqualifiedly opposed by the First Presidency. See editorial by President Joseph F. Smith, in August, 1903, number of IMPROVEMENT ERA.

Upon motion, it was decided that the entertainment to be held just previous to the commencement of the season's work should be conjoint. That is to say, the entertainment or reception given by the young ladies, preliminary to the opening of their season, should be participated in by the young men, and the entertainment given by the young men should receive the assistance of the young ladies. To these entertainments the parents should be specially invited, and while they are present, the fund and its objects should be referred to, and the parents should be made, if possible, to understand the educational phase of this fund. In our amuse-

ments we should avoid objectional methods of dancing, and other evils of the ball room, late hours, card-playing and similar practices.

We should guard well the liberties that have been granted us in the gospel, and avoid every form of license.

One of the evils in many of our towns is that the ownership of dance halls is in the hands of men who are not responsible. We should discourage the patronage of such halls, and should remember that amusements and entertainments are not gotten up primarily for the object of making money. Where halls are thus owned, our organizations should seek to obtain control on certain nights for select parties. The officers of Mutual Improvement associations should be encouraged to unite with the stake and ward authorities, and support them in all plans adopted for the amusement of the young people.

Following resolutions were adopted:

1. By Elder Edward H. Anderson: That there be two opening entertainments, one for the young men, and one for the young ladies.

2. By Elder Rudger Clawson: That in the coming conventions, under the subject of amusements, the matter of card-playing be given prominence; and that it be the sense of these Boards that we discourage it with our influence, as members of the General Boards, by teaching and example.

3. By Elder Rudger Clawson: That the subject of billards be also brought up, in connection with the subject of amusements, and that we also discourage pool and billiard playing.

Elder Reed Smoot strongly urged that the growing habit of buggy riding late in the night, and on Sundays, should be discountenanced.

CONJOINT MEETINGS.

Officers of the M. I. A. are reminded that there should be in every stake the following conjoint meetings:

1. Stake officers' meetings. These should be held monthly, at which all matters pertaining to the conjoint interests of the associations may be discussed. Misunderstandings can be adjusted, and better feelings maintained by holding conjoint meetings. At these meetings preparations should be made for the quarterly conjoint meetings of the associations held at the time of the quarterly conferences. It would be well to arrange at these meetings for the visits to the various ward associations, so that the brethren may accompany the sisters on those trips. (This applies more particularly to the country districts where considerable distances have to be traveled by team to visit the associations.)

2. Once each month, a meeting of the ward officers of both organizations should be held to prepare the program for the monthly conjoint session, and to consider all other matters pertaining to the conjoint interest of the associations. At these meetings, the brethren and sisters to take part in the preliminary programs should be selected.

3. In every ward there should be, each month, a conjoint meeting to which the public should be invited. Special attention should be paid to the programs of these meetings. They should be made especially attractive, interesting and lively. Especial efforts should be made to get the parents to attend them, and also to secure the attendance of strangers, and those who are indifferent to Mutual Improvement or other Church work. If necessary to secure the attendance of all such, personal visits should be made.

4. The privilege has been given to the Mutual Improvement Associations to hold a conjoint meeting on the Sunday evening of each of the quarterly conferences. Special preparation should be made for these meetings. The program should be spicy, short and sharp. The numbers should be presented partly by local members. The object of these meetings is to create a greater interest in Mutual Improvement work amongst the people generally. Officers should therefore make special effort to interest the bishops and the priesthood generally in the meetings, where the aims and objects of Mutual Improvement should be laid before the people; they should be shown what the associations are doing. Therefore, an extra effort to secure the attendance of all the parents should be made.

Let all officers' meetings, separate or conjoint, be formal and regular; that is to say, they should be opened by prayer, and singing would not be out of place. The business should be taken up in a regular, formal and business-like manner, the business dispatched with promptness, and the meeting dismissed by prayer. They should be held regularly; that is to say, at stated intervals, not at haphazard times.

It is the desire of the General Boards that all officers' meetings be opened and closed by prayer. In the conjoint meetings, all long lectures should be avoided. Short talks is the order, and no speaker should be allowed to encroach upon the time of another.

THE GENERAL IMPROVEMENT FUND.

The collection from the members of twenty-five cents per annum is the only means that the general officers have of paying their expenses for clerk-hire, postage, printing, railroad fares, and other legitimate outlay for the benefit of the associations generally. Two weeks are set

aside for the collection of this fund,—the first weeks in December and February. The first is upon us, and attention is called to the need of diligence in getting the matter attended to successfully and promptly.

As one of the members of the Board put it, "This fund is a voluntary 'obligation' upon each member. It is used for defraying the expenses of the General Board—for railroad fares, attending conferences, conventions, etc., office expenses, rent, stationery, clerk hire, etc. The members should be trained and encouraged to bring their contributions to this fund, and not wait until a collector calls upon them. In this respect, they should be the same as the Saints in regard to their tithing, and pay the amount at their earliest opportunity."

As to its collection: do not dun the members, nor talk too often about the fund at the meetings. The collection weeks, and the use of the envelopes, were adopted that the fund might be earnestly and vigorously pushed during the first weeks of December and February, and the constant talking about the fund be avoided.

This fund is not an entrance fee nor a membership due, but is a voluntary subscription or "obligation." When the envelopes are distributed, the members should be asked to return the envelop, either with their donation, or stating the reason why they cannot pay it.

Enthusiastic officers, converted to the fund themselves, will always be able to collect a good amount from their members. There is an educational side to the General Fund which is of greater importance than the mere paying of the amount. The boy who faithfully pays the fund, will be the faithful tithe payer of the future, and the man who will be willing to donate for all Church purposes. We should require the boys to pay this for their own benefit that they may be broadened. For this reason, entertainments gotten up to obtain means to pay this fund do not meet the object, from the fact that they relieve the boys from their personal obligations, and deprive them of the opportunity to obtain this education in generosity and the faithful meeting of their obligations.

Officers are requested to take opportunities to place the subject before the parents, and so secure their co-operation in inducing the younger members particularly to pay this small amount. Do not let the matter drag, but be up and doing. When you have a task, do it now!

M. I. A. CONFERENCES.

Conjoint conferences of the Young Men's and Young Ladies' Mutual Improvement Associations, of the stakes of Zion, will be held during the season, as per the following appointments.

It is desired that the officers of the associations will see that the conferences are well advertised, and insist upon the officers being present to represent all the organizations. Suitable programs, reflecting the work of the associations, should be presented by the members, and care should be taken in the arranging of the programs, that sufficient time is given for the visiting brethren and sisters, as well as for the members who are appointed to speak. The best musical numbers should be prepared, and every detail arranged to make the conferences attractive, and up to the standard of the work of your membership.

Following are the dates:

Sunday, November 8th	Utah, Juab
Sunday, November 15th.....	Parowan, Alpine
Sunday, November 22nd.....	Emery, Malad
Tuesday, November 24th.....	Uintah
Sunday, November 29th.....	Nebo, Hyrum, South Davis
Monday, November 30th.....	Panguitch
Tuesday, December 1st.....	Alberta
Monday, December 7th.....	Kanab
Tuesday, December 8th.....	Taylor
Sunday, December 13th.....	Beaver, Bannock, Wayne, Box Elder
Monday, December 14th.....	St. George
Sunday, January 10th.....	Wasatch, So. Sanpete, Bingham, Jordan
Monday, January 11th.....	San Juan
Sunday, January 17th.....	Woodruff, Oneida, Summit, Granite
Tuesday, January 19th.....	San Luis
Sunday, January 24th.....	Benson, Millard, Bear Lake, Tooele
Monday, February 1st.....	Cassia
Sunday, February 14th.....	North Sanpete, Pocatello, Sevier
Monday, February 15th.....	Snowflake
Sunday, February 21st.....	Morgan, North Davis
Monday, February 22nd.....	St. Johns
Monday, February 29th.....	Union
Tuesday, March 1st.....	Maricopa
Monday, March 7th.....	St. Joseph, Big Horn
Sunday, March 13th.....	Fremont
Monday, March 14th.....	Juarez
Sunday, May 8th.....	Cache, Weber
Sunday, July 10th.....	Star Valley
Sunday, July 24th.....	Teton

EVENTS OF THE MONTH.

Local.—October, 1903.

CALLED HENCE.—Dorcas M. Severe, born near Kirtland, Ohio, 1821, wife of the late Harrison Severe, died in Oakley, Idaho, October 14. Her father was killed at Haun's Mill. She leaves one hundred and forty descendants.—Green Flake, a Utah pioneer of July 21, 1847, seventy-six years old, a native of North Carolina, who lived with the Prophet Joseph in Nauvoo, one of the few colored persons who have joined the Church, died in Idaho Falls, Idaho, October 20.—Wm. Howard died at Carey, Idaho, on the 14th. He was born in England, August, 21, 1835, came to Utah in 1888, and leaves a wife and ten children.—William Robinson, born in England, 1831, died in Beaver October 21. He was a devoted member of the Church.—Mary A. Anderson, wife of County Commissioner James H. Anderson, born South Wales, February 5, 1861, died October 23 in Salt Lake.—On Sunday, 25th, Benjamin M. Harmon, born South Wales, October 14, 1835, died in Mill Creek. He came to Utah in 1859.—James Pope Paskett, born England, March 12, 1817, a member of the Church since 1847, who came to Utah in 1871, died at Henefer, Summit Co., Utah, October 24.—Rasmus Mickelsen, born in September, eighty-four years ago, one of the first settlers of Cedar City, died in Parowan, Thursday October 22.—United States District Judge M.M. Estee, well known in Utah and the West, died in Honolulu, 27th. He was appointed in 1900, by President McKinley.—On November 1, 1903, Mary Johnson, born Ohio, seventy-three years ago, died in Springville, where she settled in 1877.—Word is received of the death in Pacheco, Mexico, October 21, of Jens Jensen, formerly bishop of Salina. He was born April 18, 1830.—Johnathan Bowen, a pioneer of Cache Valley, born Vermont, March 31, 1834, who came to Utah in 1849, died November 5, in Logan.—Niels Jensen, born October 3, 1832, in Denmark, a devoted Church member, died in Provo, November 6.—George Finlayson, chief engineer Logan sugar factory, age fifty, died Sunday, 8th, from injuries received in an accident at the factory two weeks ago.—Jane Woodcock, a pioneer of Kanosh,

and a member of the hand cart company of 1856, born in England, September 6, 1820, died Saturday, 7th.—On the 8th Matilda C. E. Ek, born in Sweden, December 24, 1850, wife of Bishop Carl Ek, was buried from the 25th ward meeting house, Salt Lake.—Mary Wightman, with the Saints in Kirtland in 1837, an old resident of Payson, aged eighty, died on the 10th.

A REIGN OF THUGS.—Ogden has suffered for several weeks by a reign of hold-ups, caused doubtless by the influx of evil transients and hobos from the gangs of the Lucin Cut-off. Ray Mills, a young man from the East was found dead on the banks of the Ogden, October 19, shot by unknown parties with a view to robbery. Citizens have been held up and stores robbed; the council have appointed twenty extra police, and on the 22nd, a mass meeting of residents was held with a view to organizing and driving the criminals out of the city. The mayor was named as captain and empowered to call any assistance that he might need from among the one hundred men who signed the resolutions which declared in strong terms against the lawless element. On the night of the same day, J. R. Shakell, a railway brakeman, riding into Ogden, met J. D. Snipes and Alonzo Clark, special policemen and, in fear of hold-ups, opened fire and shot the first named fatally, and the second through the thumb. On the 24th Judge Rolapp sentenced Gus Smith and Henry Campbell, who had been convicted of assault with intent to commit robbery, to five and seven years in the State penitentiary, which in the face of prevailing conditions should have a good effect. To further help matters, the council has ordered twenty new electric lights for the streets, and added ten permanent police to the regular force.

FOUNDER'S DAY AT BRIGHAM YOUNG UNIVERSITY.—This school opened in October, 1875. On the 23rd, founder's day was celebrated. A procession of eight hundred pupils formed, and marched from the buildings to various locations in the city of Provo, where the school had been held. When they arrived at the bank corner, where the school was temporarily located in 1884, after the fire, a stop was made, and President Joseph F. Smith formally announced the change of name of the institution from the Brigham Young Academy to the Brigham Young University. The announcement was received with approval by the students who then proceeded to launch some B. Y. U. yells. The city was decorated with the white and blue, the school colors, and the citizens generally, and the public school children, viewed the procession. In the college hall further appropriate exercises were held, speeches being made by President Joseph F. Smith, Senator Reed Smoot, Hon. John Henry Smith, Lester Mangum, for the students, Jesse Knight and others. Athletic sports followed.

A MONUMENT TO DR. KARL G. MAESER.—Dr. J. M. Tanner and former students of the well known educator, Dr. Maeser, by consent of the Church Board of Education and the First Presidency, have commenced a movement to erect a monument to his memory in the Salt Lake cemetery, where his body rests. Dr. Maeser was a pioneer teacher in the Church whose labors are beyond price in their effect for good upon the thousands of people who came under his influence. Small contributions will be accepted from former students, and it is expected that all will anxiously and promptly do themselves the honor of giving to the fund.

RAILROAD BUILDING—THE LUCIN CUT-OFF.—On the 26th, the last pile on the great Lucin Cut-off was driven, the trestle will soon be finished and the final opening is set for the latter part of November. This is the chief construction of the Southern Pacific system, for the past two years, and is said to have cost many millions. It is expected that trains will be running over the cut-off by the first of the new year. In the past three years, the Harriman lines have spent \$104,348,369 for betterments and equipments. The system includes the Union Pacific, the Southern Pacific, Oregon Short Line, Oregon R. & N. Co., Chicago, & Alton, and the Kansas City Southern. The straightening of the Southern Pacific from Ogden to Reno has resulted in a saving of 47.37 miles in actual distance, an equivalent of seventy-five miles in overcoming difficult grades, and a practical saving of two hours in running time, for the stretch of six hundred and forty-two miles between the two stations. It is expected trains will use the entire new system, January 1, 1904.

NEW GENERAL TRAFFIC MANAGER.—On the 30th, Thomas Milton Schumacher was promoted to the position of General Traffic Manager of the Oregon Short Line Railroad. He has been acting manager since August, 1901. He was born at Williamfort, Pa., February 16, 1861, and has been in the railway service most of his time since 1879, in a variety of capacities. His experience ranges from telegraph operator, freight clerk, station agent, brakeman and superintendent's chief clerk, to General Agent of the U. P., in San Francisco, and now to his present position. His experience has been obtained with many western roads, and he is conceded to be among the best traffic men in the country. He says he learned more as a terminal station agent than in any other position.

THE AQUARIUS FOREST RESERVE, SOUTHERN UTAH.—By proclamation of President Roosevelt, October 24, the Aquarius Forest Reserve is established in Southern Utah. It embraces lands surrounding the Aquarius Plateau, beginning west of Thurber, Wayne county, and situated

mostly in the unsurveyed district where a large number of small creeks rise and flow northerly into Rabbit valley, on the Fremont river; thence south, and westerly around the plateau, covering the sources of small streams flowing southerly into Potato Valley, on the Escalante river, Garfield county; thence north about the sources of Crystal and Coyote creeks, and Awapa Plateau in the southeastern part of Piute county; thence easterly towards Thurber to place of beginning. All persons are warned not to make settlement upon the above named lands, more particularly described in the proclamation. The Aquarius is the sixth reserve in Utah, the others being Uintah, the largest, proclaimed February 22, 1897; Fish Lake, Sevier county, proclaimed February 10, 1899; Payson, proclaimed August 3, 1901; Manti and Logan, both proclaimed May 29, 1903. By second proclamation of November 5, 1903, nearly two townships, west of Thistle Creek, in townships eleven and twelve south, are added to the Payson Forest Reserve.

MISCELLANEOUS EVENTS.—On the 15th of October Nordica sang in the Tabernacle to five thousand listeners, in a concert which was one of the great musical successes of Salt Lake. Prof. Evan Stephens and the choir shared in the honors.—The underground fire in the Eureka mines was put under control on the 29th of October, after burning for more than three weeks, and the work will soon be resumed.—31: the copper furnace at the Majestic company's smelter, Milford, went into commission, an event which caused the whole of Beaver county to rejoice.—The Rio Grande Railway Co., has received one hundred thousand mountain trout fry from the Government fish hatchery at Leadville, and placed the young trout in the Provo river with a view to making it a fishers' paradise.

November, 1903.

THE MUNICIPAL ELECTIONS.—The elections held on Tuesday, November 3, resulted in placing Democratic Mayors in Salt Lake City and Provo; Richard P. Morris being elected in the former, by a plurality of 2,270 over Knox, Republican; and Wm. M. Roylance, in the latter, by a majority of 96, over J. W. Farrer, the Republican candidate. The Councilmen are mixed in both cities, the Republicans having 9 out of 15, in Salt Lake City, and in Provo, 5 Republicans and 5 Democrats. Logan elected E. W. Robinson (Rep.) Mayor, with 111 plurality; Ogden, Wm. Glasmann, with a majority of 822, over Peter Anderson, Democrat. Park City, Coalville, Beaver, Lehi, Springville, Pleasant Grove, Manti, Ephraim, Mt. Pleasant and many other smaller cities, elected Republican mayors.

Several cities elected non-partisan officers, and, others again, mixed tickets. The Socialists cast 806 votes for their candidate in Salt Lake City, as against 484, in 1901. In Park City, this party cast 439 votes for Mayor, while in other places the showing indicated slight growth.

UTAH PIONEER DEAD.—Aaron F. Farr, died at the home of Hon. Moses Thatcher, in Logan, November 8, 1903. His home was in Ogden, where he has resided since 1857. He was born in Waterford, Caladonia county, Vermont, October 31, 1818, and moved with his parents, to Kirtland, in 1836, and from thence to Missouri, with his brother Lorin Farr, in 1837. From that time on, for a decade, he took a leading part in the migrations and troubles of the Saints, being the pioneer who led to the settlement of Adam-Ondi-Ahman. In Nauvoo, he was married by the Prophet Joseph, to Persis Atherton. He was among the first to flee from Nauvoo, and in March, 1847, was called to join the first pioneers at Winter Quarters, to make the journey to the mountains, under President Brigham Young. He arrived in the Valley, September 20, 1847, two months behind the advance guard, having been returned to bring forward the coming emigrants through the Black Hills. A conspicuous character in the building of Utah, he was ever a leader among the people. He was the first civil magistrate in the west; he was U. S. deputy marshal under Joseph L. Heywood; from 1859 to 1869, was probate judge of Weber county, holding his first commission from Governor Cumming; was city alderman of Ogden, several terms, and in 1872, served in the lower house of the Legislature. He filled missions to the eastern states; and in 1852, to the West Indies, presiding, also, over the St. Louis conference. He was a man of jovial nature, full of integrity, abounding with practical sense, and ever viewing the bright side of life. His funeral was held from the Ogden Tabernacle, on the 12th, Apostles John Henry, George A., and Hyrum M. Smith, speaking.

THE ALTA TRAMWAY.—This road, so far as ore hauling is concerned, has been idle for fifteen years. With the recent, unprecedented revival of mining in the Cottonwoods, from whence, at present, fifty tons of ore are daily transported to the smelters, the road has again become of value. It belongs to the Rio Grande Western Railway, and some days ago, was leased to Charles D. Rooklidge, for ten years. A company will be formed, and one hundred thousand dollars spent in equipping, re-building, and furnishing the road with electric power. If the mines continue, as in the year past, to produce mineral, it will only be a short time till several hundred tons per day will be ready to pass over the road, to the smelters.

UTAH'S SCHOOL POPULATION.—State Superintendent A. C. Nelson, has received the annual census reports of all counties in the State. They show a total of 89,725 children, within the school age, as against 88,902, for 1902. Salt Lake, Ogden, Provo and Logan, have a population of 26,060, against 25,408 in 1902, Salt Lake having shown the greatest increase, 522, Ogden, 4, Provo, 5, and Logan, 21.

COAL MINERS' STRIKE.—On the 12th, one third (three hundred and sixty-five) of the employees of the Utah Fuel Company's Sunnyside coal mines, went out on strike, in sympathy with the Colorado coal mine strikers. The strikers are mostly single men and transients. The mines will continue in operation, if possible. As a result of the strike, and advanced costs in rates and mining, coal advanced fifty cents per ton, in Salt Lake and Ogden, and was later advanced 25 cents more in Salt Lake.

MISCELLANEOUS EVENTS.—When, on November 4, Apostle Heber J. Grant addressed the University of Utah student body, he placed one thousand dollars with President J. T. Kingsbury, for the establishment of a two thousand five hundred dollars scholarship fund. The presentation is in memory of his deceased wife, Lucy Stringham Grant, a graduate of the normal department.—A telegram, dated 5th, from Keokuk, Iowa, announces that the "Mormon" Church has purchased for four thousand dollars, the old Carthage, Illinois, jail, where the Prophet and Patriarch were killed by a mob.—President Joseph F. Smith dedicated the Sugar Ward Meeting House, on the 6th. The building cost fourteen thousand dollars. The Ward held a grand re-union.—The Snow Academy, Ephraim, was sixteen years old, on the 6th. The occasion was celebrated by a parade, program, games and dancing, many people attending.—From Secretary Willis T. Beardsley's report, just issued, it appears that the receipts and disbursements of the Eleventh Irrigation Congress, in Ogden, was twenty-one thousand, two hundred and ninety dollars, and twenty-six cents.—The first snow storm of the season, deposited about two inches of snow in the Salt Lake valley, on Sunday, 8th, followed on Monday, by a fall of six inches. Heavy rains occurred on the 12th and 13th, accompanied in the evening of the 12th by a severe wind storm, which did considerable damage in Salt Lake.

Domestic.—October, 1903.

DEATH OF MRS. BOOTH-TUCKER.—This great Salvation Army worker was killed in a railway wreck, on the Santa Fe, at Deans Lake, Missouri, October 29. She was, without doubt, the ablest of General Booth's

children, having from her childhood engaged in the work of the Army. She was forty-three years old, the mother of six children, and had, besides, one adopted child. She married Commander Booth-Tucker at the age of twenty-seven. He was then a high officer in the Salvation Army, in India, and, on his marriage, he added her name to his own, giving him his present one. On their marriage, they were put in charge of the Army, in India, but when the Ballington Booths seceded, to establish the Volunteers of America, they came to this country, where they have been in command for seven years. She was regarded as the soul and spirit of the Salvationists in this country. Her father calls her, "after her mother, the first among the many noble, consecrated women, I have been permitted to know, in my fifty years of public life." It is to be regretted that her funeral on November 1, was not made the occasion for a personal reconciliation, between the members of the Booth family.

MISCELLANEOUS.—On the 15th, James H. Tillman was acquitted, at Lexington, S. C., on the charge of murdering Editor N. G. Gonzales.—John Alexander Dowie, "Elijah the Restorer," with his three thousand five hundred followers, entered New York on the 16th, where large congregations were addressed, daily, until November 3, when the "host" returned to Chicago, in eight special trains. The return was made the occasion of a holiday in Zion City. On the closing day in New York, November 1, four thousand persons received the sacrament, and two hundred the "right hand of fellowship."—The world's racing record is broken, by Dan Patch, at Memphis, October 22, going the mile in 1.56½; and on the 24th, Lou Dillon lowered the world's trotting record, covering a mile in 1.58½; the world's wagon trotting record, on the 28th, going the mile in two minutes.

November, 1903.

CONGRESS AND SENATOR SMOOT'S CASE.—The Fifty-eighth Congress convened in extraordinary session, at noon, November 9, by the President's proclamation, (October 20,) for the purpose of enacting legislation necessary to make effective the Cuban reciprocity treaty. In his message, President Roosevelt said that legislation on this subject is "demanded, not only by our interest, but by our honor," and that "failure to enact such legislation, would come perilously near a repudiation of the pledged faith of the nation." The Senators were all presented with flowers. The House has the largest membership in its history, owing to the new allotment law, and there were one hundred and eighteen "maidens," of whom Utah's, Hon. Joseph Howell, is one.

Even on the first day petitions were presented against Senator Smoot on the grounds that he is an Apostle of the "Mormon" Church, or that he is a polygamist, or a believer in polygamy. Later Senator Hoar reminded the petitioners that their proceeding is improper and out of order, since "the determination of Smoot's rights will be a purely judicial proceeding, to be determined by the laws of the Constitution." Senator Dubois, Idaho, and others, took issue with him in favor of petitioners. Ex-Secretary John G. Carlisle has been retained to argue before the committee in behalf of those who demand Senator Smoot's expulsion.

The honor of introducing the bill to redeem our pledge to Cuba was granted to Representative Payne, who introduced the measure to the House on the 12th.

MISCELLANEOUS.—A total of 912,315 emigrants came to the United States in the fiscal year 1903. During the first two weeks of November, many thousands returned, for various reasons, to their native lands, the steerage of every liner being filled.

Foreign.—October, 1903.

MISCELLANEOUS EVENTS.—On the 14th, Lord Landsdowne for Great Britain and M. Cambon for France signed an arbitration treaty between those two countries, to continue for five years; and on the same day the king and queen of Italy were warmly welcomed in Paris.—On the 17th, the Alaskan boundary tribunal in London rendered a decision sustaining all the contentions of the United States, except that for the Portland Canal which goes to Canada.—On the 18th, Merry del Val succeeded Cardinal Rampolla as Papal Secretary of State; and the Marconi wireless was put in operation between Peking and the coast.—The remarkable speed of one hundred and thirty miles an hour is reached on the electric experimental line, near Berlin, on the 24th.

NEW BRITISH AMBASSADOR.—On the 24th, Sir Henry Mortimer, Durand, formerly Ambassador to Madrid, was appointed Ambassador to the United States to succeed the late Sir Michael Herbert. He is fifty-three years old, and served through the African war as political secretary to Sir (now Earl) Roberts. He was afterwards foreign secretary in India, and from 1894 to 1900, was British Minister to Persia, being then appointed to Madrid.

November, 1903.

FIRE IN THE VATICAN.—On the evening of the 1st of November a fire broke out in the Vatican, which caused great excitement in Rome. It

threatened to destroy some of the chief treasures of the world. The Pope, who was found praying when the news was brought to him, assisted personally in extinguishing the flames. Later the firemen arrived and quenched the fire which had one curious result. The Italian authorities, on being notified of the fire, hurried to St. Peters and were invited to enter. Among them were the mayor, the prefect, the police officials, and the minister of justice, who took charge of the men who were fighting the flames. This is the first time that any Roman officer has entered the Vatican in official capacity, since the fall of the temporal power and the so-called imprisonment of the Pope. The entire Museum of Inscriptions and parts of the Library were flooded with water, but none of the more famous treasures were injured.

DEATH OF THEODORE MOMMSEN.—The death, November 1, 1903, of this great critic and historian removes one of the great Germans of our times. This type of men is becoming rarer each year. Like Von Moltke he was by birth a Dane, but was a German scholar of high repute. His *History of Rome*, his leading work, was written with the "idea that only that was to be accepted as true for which there was documentary or monumental evidence." He represented "the iconoclastic epoch of criticism which inclined to disbelieve everything which can not be demonstrated by legal evidence."

THE NEW REPUBLIC.—At 6 p. m. on November 3, Panama proclaimed its independence of Colombia, at an enthusiastic meeting in the City of Panama. The United States recognized the *de facto* government on the 6th. A protest against the attitude of our government towards the revolutionists has been received at Washington from Bogota, capital of Colombia, where the people are said to be furious over the revolution and declare (November 4) that "the isthmus will realize the error of its course, and will return to the mother country before Colombian blood shall flow in torrents."

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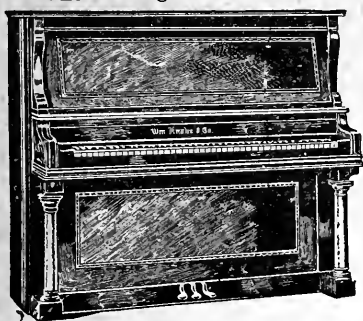
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